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HIGHER SANSKRIT GRAMMAR

OR
GENDER AND SYNTAX.

BY
ANUNDORAM BOROOAH.

WITH COPIOUS ILLUSTRATIONS FROM
STANDARD SANSKRIT AUTHORS
AND
REFERENCES TO LATIN AND GREEK GRAMMARS.

“When linguistic science shall be farther advanced, the Sanskrit will probably in a great measure supersede the Latin as the common standard of grammatical comparison among the European tongues, with the additional advantage of standing much more nearly in one relation both to the Gothic and the Romance dialects”. **GEORGE P. MARSH.**

CALCUTTA, 1879.

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मुख्यवन्धः ।

यस्यामादिकविः पवित्रचरितं रामस्य दिव्यं व्यधात्
यस्याश्चित्ररसा विचित्ररचना बाभाति कादम्बरी ।
या भाष्ये गङ्गनां धियं वितनुतेऽभीशं परां शाङ्करे
जीव्यात् साप्रलयं समुज्ज्वलतरा संस्कारपूता गिरा ॥ १ ॥

यस्यै शुद्धविबुद्धसौगतमतं पृथ्वा महद्धार्यते
रेमे तैमुरवंशभूषणमतीवानन्दयित्रया यया ।
या शर्मण्यकवीशचित्तमहरदग्रन्येन तेन क्षणात्
सा नो भारतभारती श्रुतिसुधां सर्वत्र कीर्यात् सदा ॥ २ ॥

यामाश्रित्य वपा विदेशजनिनोदाभावि शास्त्रं नवं
भिन्नानां वचसां प्रदर्श्य सुतरां सम्बन्धसारं स्फुटं ।
आर्याणां विषये निरस्तमहिमाऽनार्यैरिदानीन्तनैर्
उत्थासीष्ट पुनस्तमामतिरुचा सार्या गिरा मञ्जुला ॥ ३ ॥

येषां धीनयमार्गणैर्भुजबलैः सर्वत्र भूः सन्नता
येषां विश्वजनीनदर्शनगुणैः सर्वाः कलाः पोषिताः ।
येषामाग्रहसंभृता जयति सा पौरातनी भारती
तेषां क्षीपभुवां ततो दृढतरा भूयाद्रतिर्भूयसी ॥ ४ ॥

तेषां प्राधान्यजुष्टं विविधगुणयुतं वङ्गबन्धुं समीधं
वङ्गानां शासितारं नवविधिविधिना भारतीं द्योतयन्तं ।
भारत्या ज्ञानलब्ध्यायतिशयसरलं संस्कृतं शब्दबोधं
वङ्गेष्वेतं नियुक्तस्तमुप सङ्गदयं नेडनं नाहरामि ॥ ५ ॥

P R E F A C E.

It is the idea of many Sanskrit scholars that Sanskrit Syntax is much easier than the Syntax of Greek or Latin and that Sanskrit grammar consists chiefly of the rules of combination, declension, and conjugation. The idea is so strong that both in India and in England, papers on Sanskrit grammar consist almost entirely of questions on those subjects.

2. I consider this view extremely erroneous and so long as it is prevalent, general high success in the field of Sanskrit literature cannot be expected. Grammatical forms are but the disjointed skeleton of a language and it cannot be appreciated or utilized until the use of those forms is thoroughly understood.

3. I am not aware of any work Indian, English, or foreign, which fully treats of Sanskrit Syntax and as I have imposed on me the task of publishing a practical English-Sanskrit dictionary, I consider I shall not be discharging my duty properly if I did not attempt to remove this desideratum which is so closely associated with it. I accordingly put forth this treatise as a supplement to the aforesaid work.

4. Most of the rules are taken from the scattered fragments of Sanskrit grammarians. For the rest, I am indebted to Latin, English, and the modern dialects of India.

5. From a long time, the close resemblance of Sanskrit and Latin Syntax attracted my attention. In this treatise, I have endeavoured to exhibit the important points in which they resemble. Such comparison is not only interesting, but also instructive alike for pure linguistic as for historic purposes. For instance, the adverbial use of many adjectives is common in Sanskrit and Latin. But I do not know whether it is admitted by Latin scholars or explained in any Latin Grammar that, in such cases, the position of the adjective is after the substantive it qualifies. Yet there can be no doubt on the point from the rules of Sanskrit Syntax.

6. The first half of Sanskrit Grammar I do not treat of as accident does not come within the scope of my work and as it has been clearly treated of by several writers, specially by European Sanskritists. It is, however, to be regretted that there is not always unanimity among them, even on important points.

7. Take, for instance, the masculine and feminine bases in चस्, इस्, उस्. The general rule is that in the nominative singular, च is lengthened into चा in the case of चस् words if not ending in a root, and in the case of इस् and उस् words if ending in a root (Pānini VI. 4. 14. for चस् words and VIII. 2. 76. for इस् and उस् roots). It is correctly given by Colebrooke and in Max Muller's grammar, but Monier Williams gives a vacillating rule under what authority I know not. One half of the rule will be clear from the following (verse 43. 7.) of Śānti Parva

शुचिश्चवा ऋषिकेशो वृत्तार्चिर्हंस उच्यते ।

निचक्षः शम्भुरेकल्लं विभुर्दामोदरीऽपि च ॥

The other half of the rule is clear from the illustrations given in the Siddhānta Kaumudī : सुवः from सुवस् (from वस् to dress), but पिपटीः from पिपटिन् (from पट् to read), सुतुः from सुतुस् (from तुस् to husk), etc.

8. In the neuter, the rule varies and all neuter bases in स् not ending in a root (Pānini v. 4. 10. and explanation) lengthen their vowel in the N. A. V. plural. It is correctly given in Max Muller's grammar, but has been often misunderstood and lengthening permitted in words and roots ending in च्. For instance, in the Calcutta edition of the Kādambari, I read "सुक्ताफललीवि (instead of लि'वि) दाडिमोबोजानि". The last line of Si. x. 32. is printed "विभ्रमातिशयपूर्वि (instead of पूर्वि) वपू'वि", although the correct spelling is clear from Mallinātha's gloss : "विभ्रमातिशयं पुष्पानि तानि । नपुंसकस्य भल्लच इति नुमागमः । दीपितो वपू'वि । पूर्ववदनुमागमः, सान्महत्तः संयोगस्येति दीर्घः ॥"

9. Take, as another instance, the ordinal numerals, which are correctly given by Max Muller (§ 159). The rules of Pā-

nini (v. 2. 57. and 58.) are clear as high noon and such forms as **सतः** (ती, तं) **सहस्रः** (सो, सं) in the sense of *hundredth, thousandth*, are not only ungrammatical, but are never found in Sanskrit. Yet Monier Williams retains them in § 213. of his grammar.

10. But another important subject has been entirely left out by most European grammarians and only meagrely treated of by other viz. the rules of gender i. e. the gender of substantives, faminines of animals, and formation of the base of adjectives in the three genders. It is usual to refer for these to Wilson's great work, but that it will not help in many cases will be clear from the following typical examples.

11. First, as regards gender proper. Take the word **क्षत्र** meaning *Kshatriya*. Pānini's rule is "दान्तः" i. e. *words ending in न (are neuter)*, and, agreeably to this rule **क्षत्र** is always found in the neuter : "नात्रङ्ग क्षत्रं प्रीति नाक्षत्रं ब्रह्म वर्धते । ब्रह्म क्षत्रं संवृत्तमिह चासुच वर्धते ।" M. IX. 322. ; "क्षत्रं हि तत्र विजयाय श्रमं भजतः", Vi. III. 22. ; "क्षत्राणि रामः परिभूय रामात् क्षत्रायथाभ्यत स हिजेन्द्रः", N. XXII. 133. It is given as masculine in Wilson.

12. As another word, take **बाण** meaning *bow*. Pānini's rule is... "कार्मुक... अविधानानि" i. e. *words meaning bow are neuter*. In old works such as the *Bhārata*, it is occasionally found in the masculine : "पतितान् विविधांश्चापांश्चिह्नान् हिसपरिष्कृतान्", Mah. VI. 96. 53. But it is generally found in the neuter : "ताक्षमात्राणि चापानि विकर्षन्तो महारथाः", Mah. VI. 93. 3. ; "अनकवत्पयन्तजुष्माविहन्ति विकटीदरमलु चापं", U. IV. 24. ; "कार्मुकं धन्य चापम्", Dhananjaya. Wilson notes only the rarer masculine.

13. As a third instance, I will give the compound **माडीवृक्ष**. Pānini says "मायपञ्जनीपपदानि व्रणारूपदानि" i. e. *(the words) वृक्ष, क्षत्र, and पद, preceded by माडो, क्षप, and जन, i. e. the words माडीवृक्ष, क्षपाक्ष, and जनपद, are masculine*. So in Vararuchi "माडीपूर्वं व्रणं पुंसि भवति : अयं माडीवृक्षः". Bhāva Prakāsha explains : "अयं व्रणो माडीव यज्ञे तीर्थहति तेन माडो मत्ता". Wilson says it is neuter.

14. Next as regards feminines of animals. The rules on this subject are very difficult and obscure, but when Wilson gives **गवयी** (=she Gayal), I do not understand why he does not

give इमी (= she-elephant), इमी (= mare), चक्रवाकी (= hen-chakuvá), etc. The forms चम्पू, चम्पू, etc. sanctioned by Pānini are also not found in his work, although they might have been intentionally omitted.

15. Lastly, as regards adjectives, I verily doubt whether any one can get a correct notion of their bases in the three genders from the work of Wilson. Nothing can be clearer than Pānini's rule that verbal derivatives in चक from feminine in इका (भेदिका from भेदक; प्रेक्षिका from प्रेक्षक; etc. vide §74). But Wilson was led away by their English equivalents and some he considers masculine substantives and in others he gives wrong feminine bases.

16. Verbal adjectives in चन are also very common in Sanskrit. But most of these are altogether omitted in Wilson's work and in others wrong feminine bases are given (as पावनी instead of पावनी from पावन: "निजामयोध्यामपि पावनीमयं", N. xiv. 5.; "अमृतप्रसूतिर्जगदेकपावनी", Ki. iv. 32.).

17. The same is the case with many primitive adjectives. Pānini's rule that काल in the sense of black takes इ and not चा in the feminine is clear beyond doubt and supported by all later grammarians. I refer to the examples I have quoted in support of Pānini's rule. But in Wilson's work, काला is given as the feminine of काल. I regret that the mistake crept into the first volume of my dictionary when I had not much thought of the subject independently.

18. As a miscellaneous example, I will refer to the word उभय. It is generally found as a substantive in the neuter singular: "उभयं युगपन्मयोदितं त्वया सान्त्वयतेतच्च ते", Si. xvi. 42; "वा कीना मम च प्राणा रावणेनोभयं हृतं", Ram. iii. 72. 18.; "मिष्टा क्रिया कस्यविदात्मसंस्था, संक्रान्तिरन्यस्य विशेषयुक्ता; यद्वोभयं वाधु-", Mal. i. 15. But this is entirely omitted in Wilson. As an adjective, it is of three genders and takes feminine in इ not चा: "ये च ये वीमवे कृपाः", Si. ii. 101.; "उभयो प्रकृतिः कानि सज्जेदिति कुनेर्मतं", N. xvii. 69. Mallinātha distinctly says under R. viii. 23. "उभयादुदासी निवृत्ति (Pānini v. 2. 44.) तयपृथग्यस्यादजादेरः, डिङ्देति (Pānini iv.

1. 15.) लीट्". But Wilson gives only उभयः-वे and elsewhere I find उभया and not उभयी.

19. I have therefore found it necessary to treat this subject exhaustively, omitting, of course, all proper names and names of plants. How far I have succeeded is more than what I can say. That it cannot be free of mistakes I unhesitatingly admit. But I fully expect that when such an accomplished writer as Horace Hayman Wilson, assisted by a body of learned Pandits, with abundant leisure and a complete library to refer to, failed to secure accuracy for his work, the labours of a single individual in an obscure town cut off from all sources of knowledge will not be unfavourably criticised, much less set up to public ridicule.

20. I should, however, add that I do not pay abject deference to grammatical authorities. Wherever the general use is opposed even to the combined dicta of grammarians, I consider it wrong to follow the latter against the former, for, as in every other language, literature is the final authority on grammatical points and the source from which grammar itself was evolved. For instance, grammarians say रुभूः is the vocative singular of रुभू, whereas रुभु is the form always found in all good writers from Vyāsa to Bhavabhūti (vide § 97 and note). It is said that the word प्रभविष्णु is restricted to the Veds (Pānini III. 2. 138.) and Mallinātha goes so far as to correct the text of Si. I. 54. because this word was introduced into it, whereas it is a common word found alike in poetry and prose : "लमयपरः प्रभविष्णुरिव नामवस्तुन्यसि", Vi. III. ; "प्रणीतभाषादुमयंभविष्णु", N. x. 84. It is said that the words समकालीन, प्राकालीन, etc. are vulgar ("अपभ्रंशा एवैत एति प्रामाणिकाः", Dikshita on Pānini IV. 3. 11.), whereas they are far better and much more common than साधनम् etc. sanctioned by Pānini in his v. 2. 57. It is said that विद्यम्बक from वि and अम्बक, निषत्त from नि and अत्त etc. are all faulty, although they are found in several good writers : "विद्यम्बकं लुपनिर्ज ददम्", Ku. III. 44. (consult Mallinātha's note) ; "वैद्यम्बकस्य धनुषी वदि नाकटिहन्", Vi. I. 27. ; "वैद्यम्बकस्य तनिमा न च कार्मुकस्य", B. r. IV. 60. ; "वैद्यचं अयुनन्दो निजधनुर्यन्ते निपत्ते मत्", B. r. IV. 25.

21. It is needless to multiply examples. Wherever I have differed, I have given both sides of the question so that the public will be able not only to judge which view is correct, but to accept whichever may appear to them sound. I close with the hope that Sanskrit scholars will not feel reluctant both to suggest improvement in the plan of the work and to point out all mistakes of omission and commission.

JAHANABAD (BURDWAN) }
May 24. 1879.

A. B.

PART I.
GENDER.

CONTENTS.

CHAP. I. SUBSTANTIVES.

SECTION I. PRELIMINARY. § 1 to 3.

SECTION II. GENERAL RULES. § 4 to 13.

SECTION III. RULES ACCORDING TO SIGNIFICATION. § 14 to 28.

SECTION IV. RULES ACCORDING TO TERMINATION. § 29 to 52.

CHAP. II. ADJECTIVES.

SECTION I. PRELIMINARY. § 53 to 55.

SECTION II. PRIMITIVE ADJECTIVES. § 56 to 63.

SECTION III. VERBAL DERIVATIVES (कृदन्त). § 64 to 83.

SECTION IV. NOMINAL DERIVATIVES (तद्धित). § 84 to 94.

SECTION V. PREDICATIVE COMPOUNDS. (बहुव्रीहि). § 95 to 97.

SECTION VI. OTHER COMPOUND ADJECTIVES. § 98.

CHAP III. FEMININES OF ANIMALS. § 99 to 105.

SANSKRIT GRAMMAR.

PART I.

CHAP. I. GENDER OF SUBSTANTIVES.

SECT. I. PRELIMINARY.

1. In applying the rules of gender, the first question is whether a given word is a substantive or an adjective. As a rule, there will be no difficulty whatever, the sense of the word determining, as in English, its character. The only point to be remembered is: that verbal derivatives in *ह (as पाह), अक (as पालक), अ (as गोपाल), क्तिप् (as पितृहन्), are properly adjectives and will be of three genders. Some of these words, however in derived senses, are applied to persons and are then equivalent to masculine substantives (para. 14.), being used only in the masculine and in the feminine when applied to the corresponding female.

*पितृ (= father), मातृ (= mother), etc., being primitive substantives do not come under these observations. But मातृ (= measurer : from मा to measure) will be of three genders and form feminine with क्तिप्.

For instance, नर्तक (= dancer), गोप (= cow-protector), etc. when applied to those castes can only be masculine and feminine. Hence, we must say नर्तका मम मित्राणि but नर्तकानि नक्षत्राणि, कुटुम्बकानि गोपालाः, but गोपालं तस्य कामुकं and so on.

2. The second point to be noted is the sense of the word. Hence, if a word has more than one sense, it may come under more than one rule and may have more than one gender. For instance, वसु in the sense of 'sun' comes under para. 4 and is masculine, in the sense of 'earth' comes under para. 22 and is feminine, in the sense of 'wealth' comes under para. 26 and is neuter : "वसुः सूर्यो वसुर्देवो वसुर्वज्रिर्वसुर्मही । वसु रत्नं वसु द्रव्यं वसवोऽष्टौ ध्रुवादयः ॥", Anekartha. So मधु, when it means the month Chaitra, is masculine under para. 17 and when it means honey is neuter under para. 25 : "मधु मद्यं मधु चौद्रं मधु पुष्परसं विदुः । मधुर्देवो मधुश्चैत्रो मधुकोऽपि मधुर्मतः ॥", Anekartha. So काण्डः "काण्डो बाणस्तुलाकाण्डः काण्डः संघात इष्यते । काण्डो कालो बलं काण्डं काण्डं मूलं तरोरपि ॥"

3. A few substantives are masculine and feminine, according as they apply to the male or the female :

गौः (= male or female cow).

करिणुः (= male or female elephant).

4. Males real or supposed are masculine : कृष्णः, वृष्णयः (m. pl., a people), इन्द्रायुधः (a horse), नारदः (= a sage), द्रुमुखः (a Rakshasha), बलिः (a demon), इन्द्रः (a god), अग्निः (= Fire), मरुत् (= Wind), मदनः (= Cupid), etc.

5. Substantives derived from verbs with the affix अ or न, denoting act, action, condition : पाकः (= cooking), त्यागः (= desertion), भङ्गः (= breach), दंशः (= bite), उन्मादः (= madness), यत्नः (= effort). Comp. Latin *furor* from *furo*, *calor* from *caleo* : German *Bruch* from *Brechen*, *Stick* from *Stecken*.

Obs.: (a) This rule applies to words which are figuratively applied to females : परिग्रहः (= wife) “क्वा त्वं ग्रहे कस्य परिग्रही वा”, R. xvi. 28. ; अवरोधः (= Zenana) “अवरोधे महत्यपि”, R. I. 32.

(b) Note भय is neuter “गतं भयं भीरु सुरारिसम्भवं”, V. 1. 5. and वर्ष is generally neuter “वर्षमविरतं पततु”, Mr. iv. 30. ; “भारतं वर्ष”, Si. xiv. 5. ; “नव वर्षाणि पञ्च च”, Ram.

(c) Words of doubtful origin do not come under this rule : पदं, लिङ्गं, भयं.

(d) A few words are given as both masculine and neuter, (as, e. g.) सार, अन्धकार. “अन्धकारमुदवाप समानि”, Ki. ix. 11.). But their neuter use is rare and there is no unanimity among the lexicographers. For instance, प्रतिसर in the sense of marriage-string is both masculine and neuter according to Amara, but only masculine according to Medini.

6. All substantives ending in आ, ई, ऊ are feminine : वर्षाः (f. pl. = rainy season), गाखा, गाछा, तरी,

भेरी, झी, कर्कशू, कद्, चमू. Compare Latin *gratia mensa*, Gr. *gē, dikē*.

Obs. : (a) Males will be masculine : बाहा, हह, “विश्वसुहृहा हृहः”, Mah. vi. 6. 20. “नाजैव हाहा हरिगायनोऽभूत्”, N. iii. 27.

(b) Note substantives. Hence derivative adjectives applied to males, will be masculine : सीमपा, * सेनानी, वर्षाभू.

(c) दश in the sense of border is according to Vararuchi, always masculine and plural. But this has not the sanction of Pānini and read Medini “दशावस्थादीपवर्णोर्वस्वान्ते सूत्रि योषिति”. Read also Visva “दश वर्तावस्थायां वस्त्वान्ते सुदश ऋषि”. Mark the word ऋषि. The base is, therefore, दश and not दश like दार and not दारा.

(d) A few primitive substantives पदी (= sun, moon), यथी (= horse, road), नृत्य (= dancer), तद् (= ladder), कर्कशू (= thief), etc. are masculine, but they are never found in good writers.

7. Substantives derived from nouns with the suffix ता or from verbs with the suffix ति are feminine : ग्रामता, भद्रता, कृतिः, भक्तिः. Comp. Latin *atrocitas, bonitas, justitia, laetitia*, Greek *dosis, pistis*.

Obs. : (a) This rule is almost universal. Hence देवता (= deity), संपत्तिः (= wealth), हतिः (= weapon) are all feminine. But ज्ञाति (= relation) is an exception and masculine “हत्वा ज्ञातीन् समागतान्”, Mah. vi. 96. So पति in the sense of footman or foot-soldier “पतिः पत्तिं बाह्विषाय बाजी”, Si. xviii. 2.

(b) पति (= husband), पदाति (= footman), यथाति (= name of a Prince), etc. are masculine, but they do not come under this rule. पदाति is properly an adjective, “पदातिरन्तर्गिरिरेणुर्पति”, Ki. i. 34.

(c) मुष्टि (= fist) and यष्टि are also masculine, but their derivation is doubtful, “प्रतिज्ञवान् चनेरिव मुष्टिभिः”, Ki. xviii. 1. The use of यष्टि

*Such derivatives are, however, extremely rare in Classical Sanskrit, the proper form being सीमप (f. पा). Derivatives ending in ई or ऊ are found, though by no means common.

by itself in the masculine is rare, though Medini unlike Hem Chandra makes it exclusively masculine in the sense of arm and hilt : “सैयं वदुः कौसुमचापयष्टि.”, N. VII. 28.

8. All primitive roots, used as substantives, are feminine : दृश्, भास्, भिद्, युष्, रुज्, उपानह्, परिषद्, प्रावृष्. Compare the stems of Latin words *lex*, *vox*, etc.

Obs.: (a) चाग्रिस् comes under this rule, for although the base is given as शास् in native grammars, the form ग्रिस् also occurs in ग्रिष्टः, ग्रिष्य, etc.

(b) सन्ति and संयन् come under this rule. Compare the oblique cases of Latin *comes*, *eques*, etc.

(c) This rule does not apply to roots when applied in the sense of persons : द्विष् (= enemy), युष् (= warrior), विष् (= man, Vaisya). They are properly adjectives, but are generally found in the masculine.

9. Substantives derived from verbs with the affixes अन and त, denoting act, instrument, etc. are neuter : दानं, शासनं, स्मितं, हसितं, “अवसितं हसितं”, B. x. 6. Compare Latin *donum*, *tectum* (from *tego*), Greek *donron*, *metron*.

Obs.: (a) Note substantives. Hence वृक्षत्रयनः परयः (= wood-cutting axe), Vi. III. 14. Note also the suffixes. Hence मान from मा is neuter, but मान from मन् is masculine. Note also senses. Hence नन्दनः (= son), मदनः (= Cupid), शमनः (= Death), संकर्षणः (= Bala Bhadra), etc. are masculine. So also भूतः = ghost, goblin, सूतः = driver, etc.

(b) Pānini gives a few optional but exceedingly doubtful exceptions.

10. Substantives derived from nouns with the

suffixes त्व, अ, or य, denoting quality, profession, collection, etc. are neuter, शुक्लत्वं, आधिपत्यं, औद्भं, सख्यं, चातुर्यं, ब्राह्मण्यं, स्तयं. Compare Latin *hospitium, sacerdotium*.

Obs.: (a) Patronymies do not come under this rule: पौत्रः (= grandson), नापित्यः (= barber's son : but नापित्यं in the sense of barber's business).

(b) Derivatives from masculine substantives with the redundant suffix अ are masculine : चोरः (= चोरः, thief), काव्यः (= कविः, Sukra), "तस्यैव मूर्धन्यश्रगाः काव्यो दैत्यैर्महीपते", Mah. vi. 6. 22. Note from masculine substantives. Hence सेना from सेना, देवत from देवता, etc. are neuter. Amara says देवत is both masculine and neuter, but Mamata Bhatta rightly observes "देवतशब्दो पुंसि वेति पुंस्याच्चातोऽपि न केनचित् प्रयुज्यते, vii. 3. Comp. also Dasakumara vi. "पतिरेकदेवतं वनितानां".

(c) This rule is universal. Hence तत्त्व (= truth), सत्त्व (= being), etc. are all neuter. "गानाजातीनि सत्त्वानि", Mah. vi. 6. 7. But in this sense, some use it also in the masculine "प्रतिपत्य भूधरारण्यचारिणः सत्त्वान् दिग्वापयानि", Ma. ix.

11. Substantives ending in अस, इस्, उस् : तपस्, धनुस्, हविस्. Compare Gr. *bathos, ethos, tekos*.

Obs.: (a) अक्षरस्* (= nymph) and सुमनस् (= flower and a f.) are exceptions and are feminine. आश्विस् etc. come under rule 8.

(b) अर्चिस् and हृदिस् are also feminine "चूर्णते दैपमर्चिः, Si. xi. 18. : "तद्गुणतश्चाचिरेपि सा", Vi. vi. 8.

(c) अग्निस् (a sage), उच्चैःश्वस् (a horse), चन्द्रमस् (= moon), वेधस् (= Creator), etc. are masculine under rule 1.

(d) यादस् (= aquatic animal), रक्षस् (= goblin), वयस् (= bird), etc. come under this rule. The first is always plural but not in the

*Vidyasagara says this word is always plural (Kaumudi : declension). This is not quite correct : "अक्षराः स्त्रियां । प्रायेणायं बहुवचनानः", S. k.

singular sense “यादांसि जलजन्तवः”, Amara ; “यादांसि गोधा मकरः कुशीरः”, N. xxii. 21.

12. Substantives ending in त्र and भ्र are neuter : छत्रं, नेत्रं, पत्रं, पवित्रं, पात्रं, वक्त्रं, सूत्रं, अस्त्रं, खस्त्रं. Compare Latin *spectrum, teretrum*, Gr. *arotron, didaktron*.

Obs. : (a) The above words ending in त्र, according to Pānini, are also masculine, but not in their common senses “घातपवारषवाचकस्य छत्रस्य नपुंसकत्वैव”, Vararuchi. In other senses, it is क्त्वा “छत्रं स्यादातप-वाणे क्त्वा मधुरिकीवधौ । धान्याके च शिलींघ्रे च”, Hem Chandra. So नेत्र is said to be masculine in the sense of churning-rope. “परिवर्तगुणो नेत्री नेत्रः कक्षूरिकाद्यगः”, Anekārtha. But read Medini “नेत्रं मन्यगुणो वस्त्रभेदे सूत्रे इमस्य च । रथे चक्षुषि नद्यान्तु नेत्री नेतरि वाच्यवत् ॥”. So in Hem Chandra.

(b) गीत्र (=mountain), छात्र (= male pupil), पुत्र (= son), मन्त्र in various senses, मद्दामात्र (= an elephant-driver), are masculine. So अस्मिन्, “तस्य निवाण्यनिवास्ते”, Si. ii. 101, but it is properly an adjective.

(c) दंष्ट्रा, भस्त्रा, मात्रा, यात्रा, and वरत्रा are feminine under rules. Compare Greek *orchētra, palaistra*.

(d) नित्र (= sun), इत्र (a demon), etc. are masculine under rule 4.

(e) Under this rule, कलत्र (= wife), क्षत्र (= Kshatriya), नक्षत्र (= star), मित्र (= friend), सत्र (= sacrifice), etc. are neuter “कलत्रं भूरभूतस्य”, K. s. 9. 8. “क्षत्रं हि तत्र विजयाय श्रमं भज त्वं”, Vi. iii. 22. “रैवगी दिवि नक्षत्रं”, Mah. vi. ii. 18. “सम्यग्नि परिसमाप्तं तद्वहादश्वार्थिकं सत्रं”, U. ii.

13. All adjectives, used as substantives, with such words as कृत्यं, द्रव्यं, स्थानं, etc. understood are neuter : अन्तिकं, आङ्गिकं, सर्वं. (See § 268-9). Comp. Latin *bonum, parvum* “parvum parva decent” Horace.

CHAP. I. SECTION III. SPECIAL RULES ACCORDING TO SIGNIFICATION.

A. Masculine are

14. Names of animals and classes of animals :

देवः, असुरः, राक्षसः, मनुष्यः, सिंहः, अविः, मोनः, क्रिमिः ;
 ऋषिः, सारथिः, अतिथिः, वृष्णयः, कुकुरान्धकाः, जाङ्गलाः,
 प्रसहाः, कूलेचराः, अनूपाः, प्रतुदाः, कोषस्थाः.

Obs. : (a) यादस्, रचस्, and वयस् are neuter (rule 12. d). “रचांसि वेदो परितो निराख्यत्, B. I. 12. “तथाभाषि वयांसि च”, Mah. vi. 3. 73.

(b) देवता (= deity), गोधा (= iguana), शरारी (= teal), गरुडो (= a fish), बुद्धा (= bee), etc. are feminine under rule 8.

15. Names of countries, trees, mountains, seas :
 जनपदः, सौराष्ट्राः, द्रविडाः, वृक्षः, आम्नः, न्यग्रोधः, गिरिः,
 मेरुः, नीलाचलः, समुद्रः, पारावारः, लवणोदः.

16. Names of cloud, heaven, sacrifice : मेघः,
 पुष्करः, स्वर्गः, नाकः, क्रतुः, हयमेघः.

Obs. : (a) चक्ष is neuter (rule 12). “चक्षाणि विमानसुमाङ्गसङ्गविभक्त-
 भञ्जानानिव शरारि”, Si. iv. 5.

(b) द्यौ and दिव् are feminine (rule 8) “द्यौराचिता तारकितेव रजे”, Ki. xvii. 18. त्रिविष्टप is properly a *samāhāra dvandva* = त्रिभुवन and hence neuter. स्वर् is indeclinable and mostly found in compounds. वैकुण्ठ (= Vishnu's heaven) is neuter (rule 10).

(c) सच is neuter (rule 12. e).

17. Names of time and subdivisions of time :
 कालः, समयः, वत्सरः, अब्दः, ऋतुः, ग्रीष्मः, वसन्तः, मासः,
 पक्षः, आवणः, भाद्रः, अहोरात्रः, न्यूनाहः, सूर्याहः, मध्याह्नः,
 अपराह्नः, विकालः, प्रदोषः, यामः, प्रहरः, निमेषः.

Obs. : (a) वर्ष (= year) is generally neuter : “रत्रिवर्ष”, Gan. समा is feminine and mostly found in the plural : “चतुर्दश समाः = 14 years”, Vi. iv. 41. : but compare “समायां समायां”, Bhashya. हायन is masculine and neuter.

(b) त्रिचिर and हेमन्त are said to be also neuter (Amara, Medini),

but good writers use them only in the masculine. “समुपययी शिशिरः करैकवन्धुः”, Ki. x. 30. ; “हेमन्तः शिशिरेण हन्त हन्तु”, B. r. v. 41.

(c) शरद् (= autumn) is feminine : “रम्यरूपा शरत्”, Ri. III. 1. वर्षा (= rainy season, rains) is feminine and plural : “प्रसन्ना वर्षासु स्वती प्रसन्निते”, N. ix. 96. प्रातश् (= वर्षा) is feminine under rule 8.

(d) दिवस (= day) is generally found in the masculine : “अयं नै सुदिवसः”, U. II. 1. But it is also used in the neuter : “निनाय विभ्वह्वसानि कौशिकः”, Si. i. 53.

दिन is always neuter : “कुदिनानि”, Gan. ; “वस्यस्य वस्य कति नाम दिनान्यमूनि”, U. v. 24.

अह्न is neuter : “द्विवाह्यहानि”, R. v. 25. So पुण्याह and सुदिनाह, which are however rare : “पुण्यसुदिनाभ्यां नपुंसकत्वं वक्तव्यं”, Bhashya. But in other compounds, it is masculine.

(e) Names of night and तिथि are feminine : रात्रिः, क्षपा, द्वादशी, रात्रनवमी. तिथि in the sense of time is masculine : “तस्य मुनि बहुतिथ्यास्तित्वः”, Ki. xii. 2.

(f) -रात्र in compounds is masculine according to Pānini, but also found in the neuter : “यदर्कवर्षे तदेव देवानामहीरात्रं”, Gan.

(g) युग is neuter. So कृतं for कृतं युगं (= golden age).

सुहृत्, according to Amara, is neuter, but mostly found in the masculine “प्रातःकालो सुहृत्स्त्रीन्”, Tithitatra.

(h) छटिका, कला, etc. are feminine under rule 6.

18. Names of soul and constituents of body : जीवः, नखः, केशः, दन्तः, स्तनः, भुजः, श्रोष्ठः, कण्ठः, स्कन्धः, कपोलः, नितम्बः, गुल्फः, प्रपदः, अपाङ्गः.

Obs. : (a) Gender of words falling under general rules will be determined by them. For instance, दृश् (= eye) comes under rule 8 and is feminine. श्रोत्र (= ear), वक्त्र (= face), etc. come under rule 12 and are neuter. जहा, छटिका, शीता, मुखा, दशा, etc. come under rule 6 and are feminine. वदन (= face), नयन (= eye), श्रवण (= ear), etc. come under rule 9 and are neuter.

(b) Words meaning ‘body’, ‘head’, ‘face’, ‘eye’, ‘bone’ are generally neuter : शरीर, कलिवर, अङ्ग, शीर्ष, मुख, नास्य, अक्षि, अस्थि, सकृधि, यङ्ग. But तन्तु is feminine : “ज्वालासंवेगिनी तन्तु”, Vi. v. 20. काय and विषय are

masculine (comp. rule 5) : “कायः सन्निहितापायः”. मसक is masculine and neuter. मूर्ख, सुख, सुख्य are masculine.

(c) चयु, जातु, तातु, चितुक, ललाट, जघन, पद, लिङ्ग, भग, हृदय, हृद, उदर, गुन्द, कुकुन्दर, चुचक, and a few others are neuter.

(d) A few words are masculine and feminine : बाहु, हनु, नामि, नामि = वननामि is only feminine : “स्त्रियां कसूरिकामदे”, Medini.

(e) A few are given as masculine and neuter : दीप्त, दीप्त, चरण, जठर. But it will be improper to use the first two in the neuter and the last two in the masculine.

19. Names of ‘flock’, ‘heap’, ‘mud’, ‘stone’, ‘ray’, ‘noise’ : गणः, व्रजः, व्रातः, सङ्घः, पुञ्जः, रागिः, कर्दमः, पङ्कः, प्रस्तरः, उपलः, रश्मिः, किरणः, कलकलः, ध्वनिः.

Obs. : (a) इन्द and कदम्ब, -क are neuter : “न शस्यमथेति मगीकदम्बक”, Ki. iv. 33. So निकुदम्ब a very rare word. युय is also masculine.

(b) शिला and हृषद are feminine : “गुर्वीहृषदः”, Si. iv. 2. But according to Medini (not Amara), the latter is masculine : “हृषद निषे-वणशिलापट्टप्रस्तरयोः पुमान् ।”.

(c) Names of precious stones come under this rule : इन्दनीलः, पद्म-रागः, मरकतः. But वच is generally neuter.

(d) दौषिति is feminine under para. 7. मरीचि is also feminine.

(e) General rules override special rules. Hence रत्न, हुङ्कृत, etc. are neuter under para. 9.

20. Measures : कर्षः, गजः, प्रस्थः.

Obs. : (a) मान itself is neuter under para. 9.

(b) A few are also neuter : कार्पाषण, द्रोण.

(c) क्षारी, गुञ्जा, रत्निका, etc. are feminine under para. 6.

21. Names of weapons and instruments : शरः, बाणः, खड्गः, फणिमुखः, कुन्तः, तोमरः, लगुडः, भिन्दिपालः, परशुः, कुद्दालः, दुन्दुभिः, वेणुः, शङ्खः.

Obs. : (a) General rules should be borne in mind. Hence चक्र,

दात्र, लवित, शस्त्र, etc. are neuter under para. 12. अस्तिपुत्रिका, चण्डा, हुरिका, ठका, मेरी, etc. come under para. 6. इषासन, प्रहरण, etc. are neuter under para. 9. शक्तिः, ऐतिः, etc. are feminine under para. 7.

(b) Names of bow are neuter : ऐरावत, गाखीव, चाप “जुआविडनि विकटोदरमस्तु चाप”, U. iv. 28. A few of these words, such as चाप are occasionally but rarely found in the masculine.

(c) इषु (= arrow) and इषुधि (= bow) are masculine and feminine, though the feminine use is very rare.

(d) Some are generally neuter : चायुधं, काखं, शस्त्रं.

B. *Feminine are*

22. Names of females, rivers, plants, towns, earth, and lightning : योषित्. यावृ (= husband's brother's wife), सिन्धु (= river : but masculine in the sense of ocean, para. 15), यमुना, लता, अजमोदा, चयोध्या, मिथिला, भूमिः, क्षीणिः, विद्युत्, सौदामिनी.

Obs. : (a) Most of these words come under para. 6.

(b) दार (= wife) is masculine and plural : “एते वयसनी दाराः”, Ku. vi. 63. कलत्र, परियत्र, etc. have been already treated.

(c) A few rivers are masculine : लोहित्यः or ब्रह्मपुत्रः (the Brahma-putra), शीघ्रः (the Son), सिन्धुः (the Indus). So in German and Latin.

(d) पुर, नगर, पत्तन, खर्वट, and some towns are neuter : कुसुमपुरं, पाटलिपुत्रं, प्राग्व्योतिषं.

23. The numerals from twenty to ninety : जन-विंशतिः, पञ्चत्रिंशत्, नवनवतिः (vide para. 280).

C. *Neuter are*

24. Names of flowers, fruits, leaf, wood, leather : कुसुमं, अशोकं, फलं, आम्रं, पनसं, धान्यं, शस्यं, पत्रं, पलाशं, काष्ठं, दारु, काननं, विपिनं, अजिनं, चर्म.

Obs. : (a) Cereals, pulses, and oilseeds are masculine : वनः, गीधूतः, माषः, जलायः, सर्षपः, तिलः. “त्रौहयः शालयो मुद्राक्षिला माषा तथा यवाः । यथा वीजं प्ररीहन्ति जगुलानीचदक्षया ॥”, M. ix. 39.

(b) सुमनस् (= flower) is feminine and plural : “स्त्रियः सुमनसः पुष्पं”, Amara; “रूपाः सुमनसः कुसुमानि”, Vararuchi. But it is a pedantic word and first applied to मालती, which is feminine : “सुमनाः पुष्पमालम्बीः स्त्रियां”, Medini; “चन्नासातां सुमनसौ”, S. k.

(c) In a few cases, names of feminine plants are, by metonymy, used for their fruits or flowers : द्राक्षा (= grape), रूक्षा (a plantain), “जम्बूः संयाद्विषौ रूक्षा”, Bha. ; केतकी, कामिनी, मालती. Compare Kāsikā i. 2. 51. “हरीतक्याः फलानि हरीतक्यः फलानि ।” and Pānini iv. 3. 266-7.

(d) षट्पत्री is feminine under para. 6 and ऋषि under para. 7.

(e) According to Pānini, names of lotus are also masculine, but such use is very rare and condemned by Visva Nath, Sah. vii.

25. Names of water, blood, food : जलं, शोणितं, अमृतं, दुग्धं, अन्नं, मांसं, आमिषं, लवणं, व्यञ्जनं, तेमनं, पायसं, लड्डुकं.

Obs. : (a) अण् is feminine and plural : “अद्विज्ञाया लावणसैन्धवीभिः” N. xxi. 73.

(b) लाज्ज and अचत are masculine and plural : “वाचारलाजेरिव पौर-कन्याः”, R. ii. 10.

(c) चीदन is masculine according to Pānini, but read “क्रियस्त्र्यजन्नी-हममानयन् क्रियत्”, N. xvi. 80.

(d) मांस and चामिष are said to be also masculine, but such use should be condemned.

(e) Various kinds of prepared food are feminine, but determined by para. 6 : चीरिका, तापहरी, पूरीका.

(f) A few are masculine : पर्पटः, मखकः, सूयः. मोदक and a few others are also masculine.

26. Names of metals, wealth, force, war : रजतं, स्वर्णं, द्रविणं, धनं, बलं, वीर्यं, नियुद्धं, रणं.

Obs. : (a) पारद and its mames are masculine. Note its names. Hence रक्तपारद (= cinnabar) is neuter.

(b) According to some, लोह is also masculine, but such use is not common.

(c) चर्य, टह, and various kinds of coin are masculine: सुवर्ण, चाक, दीनारः, कपर्दकः, "तारावराटान्", N. xxii. 13.

(d) आजि is feminine. आहन, संगाम, सहर, etc. are masculine under para. 5.

(e) Some other words are given as optional exceptions, but their use extremley limited.

27. Names of cloth, house, hole, pair : "अंशुकं, गृहं, सौधं, हर्म्यं, विवरं, कुहरं, हन्वं, मिथुनं, युग्मं.

Obs. : (a) पट is masculine : "अयं पटश्चिद्रश्तेरलङ्कृतः", Mr. So प्रावार under para. 5.

(b) आलय, आवास, प्रासाद, etc. are masculine under para. 5.

(c) गृह is also used in masculine plural in the sense of home, as a Hindu's home consisted of houses : "गृहान् विदर्भाधिपतेर्षराधिपः", N. xvi. 1.

(d) अट, अवट, गतं, मठ are masculine. कीटर is masculine and neuter.

28. Numbers from hundred upwards : शतं, सहस्रं, लक्षं (§ 283).

Obs. : (a) कौटि(टी) is feminine.

(b) शत, सहस्र, अयुत, प्रयुत, अर्बुद are said to be also masculine. But such use quite obsolete in classical Sanskrit.

(c) लक्षा is feminine, but rare.

CHAP. I. SECT. IV. SPECIAL RULES ACCORDING TO TERMINATION.

A. Masculine are words

29. ending in धि : आधिः, निधिः, व्याधिः.

Obs. : (a) बीषधि is also feminine : "अमूर्तबीषधयः", Si. iv. 34. ;

“आतपञ्जीवमनःपरितपञ्जी मे सञ्जीवनीवधिरसो नु इति प्रसिक्तः”, U. III. 11. जीवधी is of course feminine under rule 6. इति is neuter under para. 25.

30. ending in अन् : राजन्, तच्चन्, अणिमन्.

Obs. : (a) Dissyllabics ending in मन् are neuter : कर्मन्, ब्रह्मन् (= God, Ved), अर्मन्. ब्रह्मन् (= Brahma) is masculine under rule 4.

(b) वृहन् is neuter and generally used in the dual.

31. ending in उः इक्षुः, प्रभुः, सेतुः.

Obs. : (a) अक्षु is always plural : “या तस्यामतिदारुणायां इतनिशयासिभिरतिशयैरसुभिर्न परित्यक्ता”, K.

(b) कुक्षु, कण्डू, तनु, etc. are feminine, but are properly spelt कुह, कण्डू, तनु, etc. and come under rule 6 : “तनूरलक्तादणपाणिपल्लवाः”, Ki. VIII. 5.

(c) अक्षु, श्मश्रु, जल, जातु, जतु, वपु, तालु, मधु (= honey, wine), दाह, वल, मल, कसेर (root of a grass), उडु (= star), are neuter : “उडुनि भाणि तारव”, Dhananjaya. But according to Amara and Vararuch' उडु is also feminine in this sense.

(d) कमण्डलु, मदगु, सक्तु, सातु are also neuter : “सानूनि गन्धः सुरभीकरोति”, Ku. I. 9.

(e) रज्जु and स्नायु are feminine : “महत्वी स्नायवः, महत्वी रज्जवः”, Bha. But रज्जु is also masculine in compounds.

(f) रेषु and शी(सी)षु are generally found in the masculine : “उत्थापितः संयति रेणुरश्वे”, R. VII. 39. ; “कषायमधुरः सीषः पितृहोऽष्टकप्रसादनः”, Bha. But the first is also feminine and the second said to be of three genders.

(g) धेनु (= milch cow), सरयु(यू) (= a river), सिन्धु (= river), प्रियङ्गु, हनु, etc. (plants), are feminine under sect. III. But हनु (= jaw) is also masculine : “हयोः कपीलावयवे”, Medini.

32. ending in कः कल्कः, श्लोकः, स्तवकः.

Obs. : (a) उल्मुक, चिचुक, प्रातिपदिक are neuter. So चन्क in the sense of race and conduct : “चन्कं तु कुले शीले पुंसि स्याद्व्रतजन्यनि”, Medini.

(b) कौतुक is neuter under para. 10. अंशुक (= cloth), वल्क (= bark), आहूक (= root), etc. are neuter under sect. III.

(c) षष्ठीक, कटक, कण्टक, चषक, तडाक, दण्डक, निष्क, पिपाक, पुलाक, पुलक, पेटक, फलक, मलक, मोदक, सरक, are masculine and neuter.

(d) क is sometimes a redundant suffix and in such cases, the gender of the original word determines the gender of the derivative. चित्रक = चित्र (para. 12) ; वर्षस्त्र = वर्षस् (para. 11).

33. ending in ट : कटः, पटः, पट्टः.

Obs. : (a) मुकुट, ललाट, शृङ्गाट, are neuter.

(b) कट (= कटि : “कटः श्रोणी इयोः”, Medini), कपट, कपा(वा)ट, करट, कर्पट, किरीट, कीट (according to Pānini), कुट (= water-pot), कूट, तट, लोट, are masculine and neuter.

34. ending in ड : करण्डः, कीडः, गुडः.

Obs. : (a) चण्ड, कुण्ड, भाण्ड, are neuter.

(b) काण्ड, खण्ड, दण्ड, मण्ड, are masculine and neuter.

35. ending in ण : गणः, गुणः, पाषाणः.

Obs. : (a) कण, लवण, and the compounds गृहस्थूण, शशीर्ण, etc., are neuter. शरण, सरण, स्तरण, etc. are neuter under para. 9. रण (= battle : not sound from रण्), सुवर्ण and स्वर्ण (= gold : not the coin), are neuter under Sect. III. रण is said by some to be also masculine in this sense, but it is against Pānini.

(b) काषाण, चरण, दण, तीरण, विषाण, व्रण, are masculine and neuter, but the last four are mostly neuter. The compound नाडीव्रण, however, is always masculine : “नाड्यपजनीपपदानि व्रणावपदानि”, Pānini.

36. ending in थ : कुथः, ग्रन्थः, रथः.

Obs. : (a) उक्थ, ऋक्थ, काष्ठ, कुष्ठ, पुष्ठ, सिक्थ (= wax), are neuter. So तीर्थ according to most authorities : “तीर्थं शास्त्रेऽध्वरे चेत्तीपायोपाध्याय-मन्त्रिषु । योनौ जलावतारेषु मन्त्राद्यष्टादशस्थपि ॥”, Visva. [Compare Amara, Halāyudha, Medini]. So वृथ in the sense of leather and house (Sect. III) : “वृथं वेग्नचर्मयोः”, Medini. So चतुर्थ, being a *dvigu* compound.

(b) **प्रीत** and **यूथ** are masculine and neuter.

37. ending in न : **इनः, जिनः, फेनः.**

Obs. : (a) **चित्र, जघन, तुहिन, हजिन (= sin), वेतन, रत्न, खजान, सीपान,** are neuter.

(b) **यान, शयन, स्थान, etc.** are neuter under rule 9. **चजिन (= skin), ज्ञान (= wood), मिथुन (= pair), etc.** are neuter under Sect. III.

(c) **पुलिन** and **विमान** are generally neuter.

38. ending in प : **कल्पः, कूपः, दीपः.**

Obs. : (a) **पाप (= sin), रूप, शिल्प, श्रप (= young grass),** are neuter. Note senses. Hence **श्रप (= loss of confidence)** is masculine: “**पुंसि स्वात् प्रतिभाहानी**”, Medini.

(b) **चक्ररीप, उडुप (= raft), कुपप, कुतप, तल्प, दीप, विटप, रूपं,** are masculine and neuter. But **कुतप = कुतापक = sun, विटप = विटाधिप,** are of course masculine.

39. ending in भ : **करभः, कुम्भः, दम्भः.**

Obs. : (a) **तलभ** is neuter. **कुसुम्भ (= safflower, gold), श्वेतकुम्भ (= gold),** are neuter under Sect. III.

40. ending in म : **कलमः, गोधूमः, सोमः.**

Obs. : (a) Words ending in compound न are generally neuter : **हरप, युष्म, वक्त्र, विष्म. तीक्ष्ण (= green barley)** is masculine, but in the sense of the wax of the ear neuter (Medini, Hem Chandra). **गुल्म** is masculine according to most authorities. So **वीक्ष, घर्ष, धर्म, युष्म.**

(b) **सौम (= linen, house)** is neuter under Section III. It may, however, be an adjective, when it will form a feminine in ई.

(c) **तल्लिम** and **ललाम** are neuter.

41. ending in य : **कायः, समयः, हयः.**

Obs. : (a) **रुद्रिय, किसलय, भागधेय (= fortune), हृदय** are neuter. So words ending in compound य (not patronymic) : **तूयै, मयं, सयं.**

(b) उत्तरीय and अच्य are properly adjectives and hence will be neuter under rule 13. But अच्य may be masculine in agreement with शब्द: understood.

(c) कषाय and गौमय are masculine and neuter.

42. ending in र : कौरः, खुरः, सीरः.

Obs. : (a) Words ending in compound र are generally neuter : हिर, रम्भ, दम्भ. But चन्द्र, युक्त, etc. are masculine under rule 4. So चक्र for चक्राङ्ग (the male of the ruddy goose). So चक्ष (= corner, hair) and वक्ष (= a *Fey*). According to Medini, वक्ष is masculine and neuter in some other senses. But Hema Chandra rightly restricts it to the neuter.

(b) अक्षर, अय, अजिर, अक्षर, अक्षर, उदर, कुटीर, केयूर, कीर, गहर*, गोपुर, बलर, वामर, तीर (= bank), द्वार, नार (= water, multitude), गौर, पक्षर, पिठर, पुष्कर, भङ्गार (= gold, cloves), मन्दिर (except in the sense of sea : para. 15.), शरीर are neuter. But many of these words come under previous rules. For instance, अय is properly an adjective and neuter under para. 13.

(c) अत्रार, उशीर and शीशीर, कन्दर (= cave), करीर (= shoot), जठर, विमिर, तीमर, पार, शिखर, शङ्कार, are masculine and neuter

43. ending in श : पुरोडाशः, वंशः, स्वशः.

Obs. : (a) कुश (= water) is neuter under Sect. III. आकाश, काश, कुशिक, वडिश are generally neuter.

44. ending in ष : अक्षाः (m. pl. = dico), घोषः, दीषः.

Obs. : (a) अक्ष is, however, neuter in some senses : "क्षीवं तूत्ये दीवर्ष-सेन्द्रिये", Medini. So मिष in the sense of deceipt : "मिषं व्याजे स्वर्धने वा", Medini.

(b) अक्षरीष, किल्लिष, पीयूष, पुरीष, त्रिष are neuter. उष्णीष, करीष, कीष, शूष, वर्ष are masculine and neuter.

* It is, however, masculine when = grove.

(c) The gender of such words as पौरुष (= manliness : from पुरुष),
मांसिष (= meat) are determined by Sections II. and III.

45. ending in स : आतंसः, महानसः, रसः.

Obs. : (a) पनस (= jack fruit) is necessarily neuter. So विस and
बुध. So साहस under rule 10.

(b) कंस and कांस (= Kānsā vessel), and चमस are masculine and
neuter.

46. कटाह, कफ, कुन्द, गन्ध, तरङ्ग, निर्यूह, पथिन, पुंख, बुद्बुद, मथिन, रेफ, स्तम्ब, ह्रद.

B. Feminine are

47. words ending in इ (except धि) : छविः, तटिः, वीचिः.

Obs. : (a) चञ्चलि, कलि, कुचि, ग्रन्थि, दृति, ध्वनि, नाभि (= chief), पाणि,
बलि, मौलि, are masculine.

(b) अग्नि (= fire), दुन्दुभि (= a Demon), शनि (= Saturn) are mascu-
line under rule iv. अतिथि (= guest), ऋषि (= sage), दुन्दुभि (= a
musical instrument), राशि (= heap), वृषि (in pl. = a people), सारथि (=
charioteer), etc. are masculine under Sect. III.

(c) अरणि, अशनि, जर्मि, वृटि, पाटलि, भरणि, मणि, मसि, योनि, वस्ति, ओषि
are also masculine.

48. primitive substantives ending in a consonant except त्, न्, and स् : त्वच्, हार्, धुर्, स्फिच्, स्रज्, सुच्.

Obs. : (a) वार् (= water) and अरज् (= blood) are necessarily
neuter (para. 25). ऋत्विज् (= priest), वैश्य् (= Vaisya or man, etc. are
masculine under para. 14.

C. Neuter are

49. primitive substantives ending in त् : जगत्, वियत्, शक्तत्.

Obs. : (a) गरुत् (= wing) and गरुत् (= wind) are masculine. चरित् (= quarter) is feminine. द्युत्, समित्, etc. are feminine under para. 8.

50. words ending in ल : कुल, पटल, वार्दल (= bad weather).

Obs. : (a) अग्नल (= fire), इल्लल (= a Demon, fish), कपिल (= fire, Vishnu, etc.), उपल (= stone), काल (= time), कुहाल (= hoe), कुन्तल (= hair), कुम्भिल (= thief), कुलाल (= potter), लम्बाल (= mud), ताल (the tree), देवल (a man), मल्ल (= bear), मषल (= Sudra), etc. are masculine under previous rules.

(b) कल्लोल (= billow), कल्लल (except in the sense of water), किटाल, कुपल, कुल्ल, गल, तल्ल, तल (= palm, hilt), हिङ्गुल are masculine.

(c) कुल्ल, पलाल, पल्ल, प्रवाल, सुसल, ग्रील, गल are also masculine. But गल (= mountain) is only masculine under para. 15.

51. अङ्गद (= bracelet), अनृत, आसद, कल (= sin), दुःख, निमित्त, पलित, पित्त, वर्ह, विश्व, बीज, व्रत, आद, and the irregular derivative कुटुम्बक : "उदारचरितानां तु वसुधैव कुटुम्बकं", H.

D. 52. *Masculine and neuter are* अङ्गुर, अन्त, अम, ककुद, कबन्ध, कुक्ष, कूर्च, ध्वज, पटह, पल्लल, पार्श्व, पि(पु)च्छ, शव.

CHAP. II. ADJECTIVES.

SECTION I. PRELIMINARY.

53. Adjectives naturally fall into three classes :

(a) Primitive adjectives, that is, those which cannot be clearly traced to roots or other primitive words, such as, पिङ्ग, कपिल, अभिनव.

(b) Derivative adjectives, that is, those derived from roots or nouns, such as, पक्क from पच्, मागध from मगध, सर्वाङ्गीण from सर्वाङ्ग.

(c) Compound adjectives, i. e. those formed by two or more primitive or derivative words, such as, महाधन, पुरुषोत्तम, ऐश्वर्यमत्त.

54. Adjectives derived from compound words with an affix or with क्तिप् (i. e. simple juncture of the root) are derivative adjectives and fall under class b : सासपौरुष from सप्तपुरुष, सार्वलौकिक from सर्वलोक, यवक्रौ from क्रौ (to buy), विभ्रमातिशयपुष् from विभ्रमातिशय and पुष् (= bearing). Such words as सुधी meaning *having good intellect* are compounds and not derivative adjectives.

55. The neuter base of all adjectives is the same as the masculine base, except when the adjective ends in a long vowel, when it is shortened in the neuter :

विमुच्य वासांसि गुरुणि (base गुरु) साम्प्रतं, Ri. I. 7.

सादृश्यं दधति (base दधत्) गभीरमेघवोदैः, Ki. VII. 39.

कौसुमं पृथुकुचसङ्गि (base -सङ्गिन्) वासः, Si VIII. 30.

प्रसादरम्यमोजस्वि गरीयो (base गरीयस्) लाघवाभितं,

Ki. XI. 39.

त्रिपुरान्तकद (base -कत्) दिविषदां तेजोभिरिडं धनुः, Vi.

I. 53.

वसानमेनाजिनमञ्जनद्युति (base -द्युति), Si. I. 6.

विम्बमातिशयपुंषि (base -पुष्) वपूषि, Si. x. 32.

हरिनखरभिन्नमत्तमातङ्गकुम्भमुक्तारक्तद्रिमुक्ताफलत्विषि (base -त्विष्) दाडोमिवीजानि, K.

चक्षुर्मसृष्टमधुराकेकरस्निग्धतारं (feminine base -तारं),
Ma. II. 5.

कुमुदवनमपत्रि (masculine base -अपत्री), Si. xi. 64.

दुर्निर्वाररणकण्डु (masculine base -कण्डू) कोमलैर्वच
एव निरदारयन्त्रखैः, Si. xiv. 72.

आतिष्ठद् (from गो) जपन् सभ्यां, B. IV. 14.

N. B. So प्रद्युषि (from द्यौ) पुण्यानि, सुरीषि (from रे) कुलानि, सुगूणि
(from गौ) जलानि, Mugdhabodha.

SECT. II. PRIMITIVE ADJECTIVES.

A. ending in च.

56. Primitive adjectives ending in च mostly form
their feminine in चा :

ख (f. खा) "त्वदुरसि विदधातु खामुपस्कारकेलिं", An. v. 11.

शुभ (f. भा) "का त्वं शुभे कस्य परिग्रहो वा", R. xiv. 8.

पिङ्ग (f. झा) "विपाकपिङ्गा व्रततीततीरिव", Si. I. 5.

परम (f. मा) "नितरां मुदा परमयैव दध्ने", Si. xiii. 25.

समग्र (f. ग्रा) "द्युतिं समग्रां समितिर्गवामसौ", Ki. iv. 32.

पाटल (f. ला) "स पाटलायां गवि तस्थिवांसं", R. II. 29.

अभिनव (f. वा) "पदपंक्तिर्दृश्यतेऽभिनवा", Sa. III. 9.

मन्त्रीमस (f. सा) “मन्त्रीमसामाददते न पवति”, R. III. 46.

परिपाटन (f. स्त्री) “विभ्रद्युतिं परिपाटनी”, Na. III. 44.

Obs. : Compare Latin *bonus, bona, bonum* (= भद्र, द्रा, द्र) ; *unus, una, unum* (= एकः, का, कं).

57. A few ending in त may form an irregular feminine in नी (Pānini IV. I. 39).*

श्वेत (f. ता or नी) “ज्योत्स्नाश्वमिह वितरति हंस्यश्वेनी” Ki. v. 39.

रो(क्षी)हित (f. ता or नी) “वाताय कपिला विद्युदातपायातिस्त्रोहिनी” Vāmana.

ह(भ)रित (f. ता or णी) “हरिणेषु हरितवर्णास्त्रार्द्रास्त्रोषधिषु”, Sayana.

एत (f. ता or नी) (chiefly in Ved. Read Rig. x. 12. 3.).

58. A few words, in addition to a regular feminine in स्त्री, may form a feminine in ई when applied to females :

चण्ड (f. ण्डा or ण्डी) “चण्डी चण्डं हन्तुमभ्युद्यता मां”, Mal. III. 21.

*The नी forms are, however, properly derived from words ending in न : श्वेनी from श्वेन, हरिणी from हरिण. Grammarians add अस्त्रिकी and पक्षिकी (Mugdhabodha 275) as feminines of अस्त्रित and पक्षित, but it is needless to mystify grammar with such forms, when they are distinct words and अस्त्रित and पक्षित form regular feminines with स्त्री. More-over compare वार्तिक “कृत्स्नि कर्मके”.

N. B. Vāmana and Padmanabha give the following list of these words : शेष, विशाल, विकट, विशदट, कृपण, पुराण, उदार, चराल. The list is also found in Kramadīśvara and Durgādāsa, but with the single exception of शेष (iv. 1. 43), it is not found in Pānini and even of शेष, Pānini adds “प्राचा” i. e. “प्राचामाचार्याणां मतेन” (Kāśikā) i. e. according to older writers. Compare “पुरौ श्रीविशालं विशालं”, Me. i. 31. ; “रवीरुदारात्मि नां निश्चय”, R. v. 12. But पुराणी is found in some old writers.

59. A few form their feminine in ई :

गौर (f. रौ) “अद्यापि तां कनकचम्पकदामगौरीं”, Chora. 1.

पिशङ्ग (f. ङ्गी)* “दंष्ट्रया कनकटङ्गपिशङ्गा”, Ki. ix. 22.

कल्याण (f. णी)† “कल्याणीमधिकफलां क्रियां क्रियासु:”, Ki. v. 50.

सुन्दर (f. रौ)‡ “दासोऽस्मि ते सुन्दरि राजपुत्रि”, Vidya-sundara 6.

साधारण (f. णी)¶ “साधारणीं गिरमुषवृधनैषधाभ्यां” N. xiii. 14.

Obs. Under this rule, comes कल्याण, सारङ्ग, तरुण, पौवर : “सर्वदा पौवरो दत्ता”, Hemadri. Modern Pandits wish to limit the sense of Pānini's rule iv. 1. 41., but I find no authority for it. तरुणी is not only applied to females, but also to plants (Rig. viii. 43. 7.), though this sense is obsolete in classical Sanskrit. Vāmana adds श्वल, लवण,

* Also पिशङ्गा according to S. k., but not according to Vāmana, Kramadīśvara, and others.

† Also कल्याणा according to later grammarians. But read M. n., on R. vi. 39.

‡ According to Padmanabha, सुन्दरा when not applied to women. He adds सुन्दरा प्रतिमा.

¶ Also साधारणा according to Kramadīśvara and Durgādāsa.

पुष्प, विकस, निष्कल, but as adjectives they must form their feminine in चा in classical Sanskrit: “वेदा कला च पुष्पला”, Mah. viii. 32. 13.

60. Note the following :

कवर (f. रा=variegated), but कवरी (= braid of hair) “व्याकीर्णमात्यकवरां कवरीं तरुण्यः” Si. v. 19.

काल (f. ली = dark, but काला as name of some plants) “ह्याया ततानेयवज्जानि काली”, Ki. xvi. 26. ; “कालीस्तटी”, Si. xii. 68. ; “काली क.लिकाक्षीरकौटयोः । मातृभेदीमयोर्नव्यमेघौघपरिवादयोः ॥ काला कृष्णविव्रीह्योः ।”, Hema Chandra : “काली गौर्यां चारकौटे कालिकामातृभेदयोः । काला तु कृष्णविव्रतामञ्जिष्ठानीलिकासु च ।” Medini;

नील (f. ली = blue, but नीला = a blue cloth) “नीली वडवा, नीली गौः” Bhashya. [But Panini is evidently wrong, if he is to be understood as the native grammarians understood him : “तमालतालीवनराजिनीला”, R. xiii. 15. ; “तमालनीला नितरां महापगा”, Si. xii. 70. ; “कुवलयदलनीला कीकिला बालचूते” Samkshiptasara ; “कृष्णा स्वर्गप्रदा ज्ञेया नीला धर्मविवर्धिनी” Hemadri].

Obs. : (a) Pānini's rule iv. 1. 42 is, however, ambiguous and the explanations of Vamana exceedingly doubtful. There is nothing in the rule to shew that every word of the list must take a feminine in चा and such forms as खला, जानपदा, गोषा, कुखा, given by the commentators have been never met.

(b) Padmanabha gives पाशुरी as applied to females.

(c) Amara gives धवली, श्वली, श्यामली as names of cows. But read. Hemadri : “श्वली धेनुं दत्ता पयस्विनी”. So धवला and श्यामला.

B. ending in इ.

61. The base of primitive adjectives ending in इ remains unchanged in the three genders :

शुचि (mfn.) “शुचीरपः शैवल्लिनीर्दधानः”, Si. IV. 8. ;
 “शुचि भूषयति श्रुतं वपुः” Ki. III. 32.

Obs. : Compare Latin *levis* (= लघुः), *gravis* (= गुरुः).

C. ending in उ.

62. Primitive adjectives ending in उ, if not preceded by a compound consonant, may optionally take ई in the feminine :

गुरु (f. also वी) “गुरुर्धरित्री क्रियतेतरां तया”, Si. I. 36. ;
 “गुर्वीरजस्रं दृषदः समन्तात्”, Si. IV. 2.

मृदु (f. also वी) “मेयं मृदुः कौसुमचारपयष्टिः”, N. VII. 27. ; “वाचं तदीयां परिपीय मृदी”, N. III. 60.

Obs. : (a) if preceded by a compound consonant, it remains unchanged : पाण्डु (mfn.).

(b) खर (= white) is an exception and cannot form a feminine with ई.

(c) पद्म applied to women lengthens its final vowel (Panini iv. 1-68.).

D. ending in a consonant.

63. Primitive adjectives ending in a consonant form their feminine with ई :

महत् (f. ती) “दृषा महत्या परिशुष्कताश्वः” Ri. i. 11.

हृदत् (f. ती) “उपेयुषीणां हृदतीरधित्यकाः”, Ki. viii. 12.

N. B. : (a) Note *अवाची, उदीची, प्रतीची, प्राची, etc. which are generally applied to the quarters (दिग्) : “दिशमर्कनिवावाचीं मूर्च्छागतमपाहरत्”, Si. xix. 6. ; “उदीचीं दक्षिणा प्राचीं प्रतीचीं विदिशस्यथा”, Mah. vii. 141. 7. There are other rare feminines in ची : पराची from पराच्, तिरची from तिर्यच्, विषुवोची from विषुवच् (Si. xviii. 25.), etc.

(b) युवन् is given as an adjective in Wilson, but this is exceedingly doubtful : “युवा स्यात्तद्वये श्रेष्ठे निसर्गवत्प्रशस्तिनि”, Medini.

SECT. III. VERBAL DERIVATIVES.

64. Verbal adjectives in तव्य, अनीय, य form their feminine with आ :

गन्तव्य (f. व्या) “गन्तव्या पुनरन्यथैव नियतं लङ्कापि नः सीतया”, Vi. i. 59.

पूजनीय (f. या) “अग्नेषजनपूजनीयेयं जातिरित्यस्मै प्रणाम-मकरवं”, K.

देय (f. या) “यच्चाभिलषेत् सासुष्मै देया”, D. vi.

65. Verbal adjectives (past participles) in त (changeable to न, म, etc.) form their feminine with आ :

हृष्ट (f. ष्टा), क्रीण (f. णा) “क्रीणा च हृष्टा च बभाण भैमी”, N. iii. 67.

दूत (f. ना) “मृदूनि दूना परिदेवितानि सा”, N. ix. 87.

विग्न (f. ग्ना) “चक्रन्द विग्ना कुररौव भूयः”, R. xiv. 68.

चाम (f. मा) “चामचामापि देवतानुभावादनतिक्षीणवर्णा-वकाशा”, D. v.

प्रतीष्ट (f. ष्टा) एताद्यतुर्थी रघुनन्दनेभ्यो दत्त्वाः प्रतीष्टाय समं मयेव”, Vi. i. 58.

* These words are regarded as derivatives by native grammarians.

not taking न्

यत् (f. ती) (अद् class) “तद्गन्तं तद्वयतो किलात्मनो-
ऽपि”, Si. viii. 21.

दधत् (f. ती) (इ class) “योषितां विदधती गुणपत्ने”;
Ki. ix. 65.

कुर्वत् (f. ती) (तन् class) “सरितः कुर्वती गाधाः”, R.
iv. 24.

रुन्धत् (f. ती) (रुध् class) “रुन्धती नयनवाक्यविकाशं”;
Ki. ix. 67.

दृषत् (f. ती) (सु class) “विदृषती शैलसुतापि भावं”;
Ku. iii. 68.

बध्नात् (f. ती) (कौ class) “सोमन्तं निजमनुबध्नाती करा-
भ्यां”, Si. viii. 69.

Obs.: There are a few very rare adjectives in -त् added for the sake of euphony and called in native grammar कृप्. Their base remains unchanged in the three genders: पर्णधत्, उद्यायत्.

67. Verbal adjectives in स्यत् (Parasmaipadi future participles) form their feminine with ई and optionally insert न् before ती :

एष्यत् (f. ती or न्ती) “स चिन्तयत्येव भियस्त्वदेष्टती”, Ki.
i. 23. ; “तौ हि मूलमुदेष्टन्त्या जिगीषोरात्मसम्पदः”, Si. ii. 76.

68. Verbal adjectives in आन, मान, and स्यमान (Atmanepadi present and future participles) form their feminine with आ :

बिम्बाण (f. णा) “बिम्बाणां ज्वलितमण्योनि सैकतानि”,
Ki. vii. 26.

यत् (f. ती) (भट् class) "तद्दृष्टं तदवयतो किलात्मनो-
ऽपि", Si. viii. 21.

दधत् (f. ती) (ङ् class) "योषितां विदधती गुणपत्ने",
Ki. ix. 65.

कुर्वत् (f. ती) (तन् class) "सरितः कुर्वती गाधाः", B.
iv. 24.

रन्धत् (f. ती) (रध् class) "रन्धती नयनवाक्यविकाशं",
Ki. ix. 67.

वृण्वत् (f. ती) (सु class) "विवृण्वती शैलसुतापि भावः",
Ku. iii. 68.

बध्नात् (f. ती) (कौ class) "सोमन्तं निजमनुबध्नाती करा-
भ्यां", Si. viii. 69.

Obs.: There are a few very rare adjectives in -न् added for the
sake of euphony and called in native grammar कृप्. Their base re-
mains unchanged in the three genders: पण्यन्, उखायन्.

67. Verbal adjectives in स्यत् (Parasmaipadi future
participles) form their feminine with ई and optionally
insert न् before ती :

एष्यत् (f. ती or न्ती) "स चिन्तयत्येव भियस्त्वदेयतीः", Ki.
i. 23. ; "तौ हि मूलमुदेयन्त्या जिगीषोरात्मसम्पदः", Si. ii. 76.

69. Verbal adjectives in आन, मान, and स्यमान
(Atmanepadi present and future participles) form
their feminine with आ :

बिम्बाण (f. णा) "बिम्बाणां ज्वलितमणोनि सैकतानि",
Ki. vii. 26.

not taking न्

आसीन (f. ना) “आसीना तटभुवि सञ्चितेन भर्ता”, Si. viii. 19.

विलोभ्यमान (f. ना) “विलोभ्यमानाः प्रसवेन ग्राहिना”, Ki. viii. 13.

दुर्मनायमान (f. ना) “वत्स, प्रवासदुर्मनायमानां कोयले-
खरसुतां सान्त्वयामः”, An. i. 1.

लेलिहान (f. ना) “तां वै शक्तिं लेलिहानां प्रदीप्तां पाथै-
र्युक्तामन्तकस्येव जिह्वां”, Mah. vii. 179. 54.

69. Verbal adjectives (past participles) in तवत् form their feminine with ई :

आवर्जितवत् (f. ती) “महर्षिं मरोचिमावर्जतीव ज्ञावसे”, D. ii.

70. Verbal adjectives in *अन (=English ing), which in the neuter are used as substantives, form their feminine with ई :

करण (f. णी = making, doing) “एवमुक्ता ददावन्म
विशत्यकरणौ शुभा”, Mah. vi. 81. 10.

जनन (f. नी = producing, creati_g) “दुर्भिक्षा वृष्टि-
भवजननी”, V. m. 33. 12.

पालन (f. नी = protecting) “पालनौ प्रजासु वृत्तिं यम-
युक्तं वेदितुं”, Ki. i. 1.

* Such words as चाखहरण, सुमहरण, come under this rule (Pāṇini, III. 2. 56 and IV. 1. 15).

Obs.: Note the explanations. Hence भीषण (f. घा = dreadful), क्रोधन (f. ना = irascible), जघन (f. ना = fleet), शोभन (f. ना = beautiful)*.

71. Verbal adjectives in च mostly form their feminine with घा :

चल (f. ला), सुरच (f. घा) “शरदभ्रचलाद्यलेन्द्रियैरसुरचा हि बहुच्छलाः श्रियः”, Ki. ii. 39.

मध्यस्थ (f. स्था) “मध्यस्था भगवती नो गुणदोषतः परिच्छेत्तुमर्हति”, Mal. i.

प्राणप्रद (f. दा) “प्राणप्रदेज्य परिपूरय मेऽभिलाषं”, Vidya. 23.

अनुज (f. जा) “लक्षणस्तदनुजामथोर्मिला”, R. xi. 54.

अनभिज्ञ (f. ज्ञा) “एवंविधानां वृत्तान्तानामनभिज्ञास्त्रि”, K. जीवितापह (f. हा) “स्त्रियं यदि जीवितापहा”, R. viii. 46.

शिलाशय (f. या) “शिलाशयान्तामनिकेतवासिनी”, Ku. v. 25.

कामदुघ (f. घा) “प्रोता कामदुघा हि सा”, R. i. 81.

अरन्तुद (f. दा) “तीक्ष्णा नारन्तुदा बुद्धिः”, Si. ii. 109.

सर्वङ्गघा (f. घा) “सर्वङ्गघा भगवती भवितव्यतैव”, Ma. i. 24.

पतिवर्त्मग (f. गा) “प्रमदाः पतिवर्त्मगा इति”, Ku. vi. 33.

नाडिन्धम (f. मा) “पश्येता रुचयः पतङ्गदृष्टदामाग्नेयनाडिन्धमाः”, An. iv. 2.

* Pānini distinguishes the two classes by the names of affixes ल्युट् and युच्.

पतिंवर (f. रा) “पतिंवरा क्लृप्तविवाहवेष्टा”, Ri. vi. 10.

भयंकर (f. रा) “भयंकरा भृशमपि दर्शनीयता”, Si. xvii. 45.

असूर्यं पश्य (f. श्या) “असूर्यं पश्यया मूर्त्या”, B. vi. 98.

Obs.: Note the following exceptions, forming their feminine with ई :

(a) -कर (= making)* “विपदेति तावद्वसादकरी”, Ki. xviii. 2.

(b) -हर (= removing, taking)† “अपिमाव्यहरी इथा वदवित्कमिषकहन्”, Bha.; “माता अक्यहरी ज्ञेया माता वा तदनुज्ञया”, Vri.

(c) -घ्न (= destroying, mutilated by, etc.) “जरावन्मभयघ्नीभिः सुदयघ्नी-
मिरेव च”, Mat. 117. 33.; “इष्टयोराहतिर्हिघ्नी कोटिर्बर्गानरं मुजः”, Li. 119.

(d) -चर (= going about)‡ “व्योमयात्रासहचरी कौक्यौ याचतेऽस्य तत्”, B. r. vi. 6.; “नासीरचरीषु अयेसरीषु दासीषु परिचारिकासु”, N. x.

(e) -ग्रथ (if preceded by other than a locative case: “अधिकारवे
ज्ञेते”, Pānini III. 2. 15.): “एकरात्रग्रथौ गेहे”, Mah. viii. 44. 44.

(f) -सर after पुर, चयतः, चय, पूर्व (Pānini III. 2. 18-9.).

(g) कुञ्जकार, चायमाय, काष्ठलाव, तन्माय, etc. (Pānini III. 2. 1-2):
formed by lengthening the last vowel: “पुष्पलावौसुखाना”, Me. i. 27.;
“चाकु...रकथोद्घातं शालिगोष्ठी (from गुप्) जगुर्ग्रथः”, R. iv. 20. But they
are mostly found as substantives.

(h) -ग (= singing) and -प (= drinking: of liquors) (Pānini III.
2. 8. and explanations) when not preceded by a preposition: सुराप (f.
पी) “गर्भमर्द्धं दुहाचेव सुरापीणाच्च यीचिता”, M. v. 90. But मद्यपा is found in
M. ix. 50. Calcutta edition.

(i) स्तनस्थी (= suckling girl), but चयः (या, यं), S. k.

* According to Pānini III. 2. 43-4 भयहर, मेघहर, वीमहर, प्रियहर, मह-
हर and अतिहर are exceptions and form their feminine with चा.
Kātyāyana adds किंकर, बहुकर, यत्कर, तत्कर (Pānini III. 2. 21. note),
but they are all doubtful. Tārānātha reads: “सुवनभयहरीः कथनधन
वचीऽपि मुनिः”, An. 1. 49.

† -हर (= attracting, conveying) form their feminine in चा
(Pānini III. 2. 9.): मनीहरा; “दुष्पुहतिहराभवन्”, R. xii. 51.

‡ Pānini III. 2. 16-17 and IV. 1. 15.

72. Verbal derivatives in इन् form their feminine with ई :

ग्राहिन् (f. णी) “स्वादी मदी ग्राहिणी च बलदा ज्वर-
हारिणी, Bha.

उपान्तवर्तिन् (f. नी) “मदन्तरङ्गभूतां पुष्करिकामप्युपान्त-
वर्तिनीमनादृत्य”, D. III.

73. Verbal derivatives in ह् form their feminine with ई :

भवित् (f. त्री) “कथमिव तव सम्प्रतिर्भवित्री”, Ki. x. 36.

वक्त्र् (f. क्त्री) “राजकगोत्रवृत्तिवक्त्रीमिह त्वां करवाणि
वाणि”, N. x. 70.

Obs.: (a) दुहित् (= daughter), मातृ (= mother), etc. are feminine substantives and do not come under this rule.

(b) Compare Latin *genitor* (= जनयितृ), *genitrix* (= जनयित्री), etc.

74. Verbal derivatives in अक् form their feminine in इका :

प्रेक्षक् (f. चिका) “ते सेने प्रेक्षिके तदा”, Mah. XIII.
24. 28.

भेदक् (f. दिका) “वाणी न वर्धयतु तावद्भेदिक्यं”, N.
XIII. 23.

प्रतिपादक् (f. दिका) “भूम्यादिप्रतिग्रहप्रतिपादिकाः
श्रुतयः”, V. d.

लासक् (f. सिका) “एषा नाणक-मोषि-काम-कशिका मत्स्या-
यिका लासिका”, Mr. i. 22.

Obs.: (a) If अक् has a benedictive sense, it forms feminine in .

चः “जीवतात् जीवका नन्दतात् नन्दका भवतात् भवका”, Bhāshya on Pāṇini VII. 3. 45.

(b) नर्तक, खनक, रजक, as applied to castes, form their feminine in ई (Pāṇini III. 1. 145.): “सित्तुरगे न खचाल नर्तकीना”, Ki. x. 41.; “सकौ-तुकं वृत्ति कौर्तिनर्तकी”, N. XII. 16.

(c) भयानक takes simple च. But it does not come under this rule.

75. Verbal derivatives with the simple juncture of roots* (क्विप्) have the same base in the masculine and feminine :

ईदृग् (mf.)† “छायेदृगस्य च न क्वचिदध्यगामि”, N. XIII. 16.

धनभाज् (mf.) “पत्न्यभाषि दुहितरोऽपुत्रविभक्तासंखटि-धनभाजः”, Mit.

एनः प्रणुद् (mf.) “प्रसूतिमेनः प्रणुदां श्रुतीनां”, Ki. III. 4.

त्रिदोषजित् (mf.) “षष्टिका प्रवरा तेषां लघ्वी त्रिधा त्रिदोषजित्”, Bha.

बहुरत्नस् (mf.) “प्रथमा बहुरत्नसरभूत”, R. VIII. 28.

76. Verbal derivatives in (इ-)वस् form their feminine in उषी :

विद्वस् (f. दुषी) “उपायमन्यं विदुषी स्वसृत्ववे”, N. IX. 49.

निपेदिवस् (f. दुषी) “निपेदुषी स्थण्डिल एव केवले”, Ku. V. 12.

* Roots ending in इ, ऋ add त् : -वित्, -कृत्.

† यादृग्, तादृग्, etc., according to native grammarians, come under this rule.

उपेयिवस् (f. युवी) “माज्वज्यमाना जगतः शान्तये समुपे-
युवी”, Si. II. 3.

77. Verbal derivatives in उ : इष्णु, क्षु, नु, षालु,
(आ-)रु have the same base in the three genders :

इच्छु, दिदृक्षु (mfn.) “संकथेच्छुरभिधातुमनीशा समुखी
न च वभूव दिदृक्षुः”, Si. x. 41.

रोचिष्णु (mfn.) “मानुषानभिलषन्ती रोचिष्णुर्दिव्यधर्मिणी”,
B. IV. 22.

प्रभविष्णु (mfn.) “जगत्प्रभोरप्रभविष्णु* वैष्णवं”, Si I.
54.

स्वाक्षु (mfn.) “असुभिः स्वाक्षु यशः चिचीषतः”, Ki. II.
19.

गृध्रु (mfn.) “अगृध्रुराददे सोऽर्थमसक्तः सुखमन्वभूत”,
R. I. 21.

दयालु (mfn.) “भव मम मानिनि जीविते दयालुः”, Si.
VII. 10.

वन्दारु (mfn.) “अभीरुवशं स्त्रीभिस्तव वन्दारुभिः सह”,
B. VII. 25.

Obs. : (a) भीरु may lengthen the final vowel in the feminine :
“प्रभातनाः सान्नु रुहेषु भीरवः”, Ki. VIII. 42. ; “गतं मयं भीरु (from रु) सुरारि-
सम्भवं”, V. I. 5.

(b) Verbal derivatives in रु are generally found as masculine
substantives : “सप्तयित्रीरिवामन्दं दुन्दुभेदुन्दुमायितं”, U. VI. 2.

* Mallinātha reads अप्रसङ्गिणु, probably because grammarians need-
lessly find fault with this reading (S. k. on Pāṇini III. 2. 138).

78. Verbal derivatives in उक् and जक् form their feminine with आ :

अभिलाषुक (f. का) "हरिं परित्यज्य नलाभिलाषुका",
N. ix 43.

वावदूक (f. का) "एषामतस्त्वं भव वावदूका", N. x. 71.

N. B. कामुक (= lascivious, lustful ; *not desirous, covetous*) forms its feminine with ई (Pānini iv. 1. 42.): "इषस्यन्ती कामुकी सादिच्छाशुका व कामुका", Hema Chandra i. 3. 191. ; "मध्येना कामुकी", B. c. i. 51.

79. Verbal adjectives in इत्, त्रिम, वर, मर, उर, र form their feminine with आ and वर in ई :

पवित्र (f. त्रा) "रसामृतस्नानपवित्रया गिरा", N. ix. 18.

संस्कृत्रिम (f. मा) "वाग्भिः संस्कृत्रिमाभिर्व्यवहारवक्षु",
N. x. 34.

गत्वर (f. रौ) "अभिद्रोहेण भूतानामर्जयन् गत्वरौः श्रियः",
Ki. xi. 21.

घक्षर (f. रा) "गौर्यो वृद्धत्यो निर्झिका घक्षरा मद्विका इति", Mah. viii. 40. 40-1.

छिदुर (f. रा) "मुणालतन्तुछिदुरा सतीस्थितिः", N. ix. 31.

कम्ब (f. म्बा) "कम्बाभिरावृतः स्त्रीभिराशंसुः क्षेममात्मनः",
B. vii. 24.

N. B. : (a) According to Pānini, ईवर takes आ : "विश्वसमकलमहीव-धिरिवरायाः", Ki. v. 33. ; "वचसानधीवरा", N. xii. 14. But it mostly takes ई : "अये जीवितेवरी मे प्राप्ता", Sa. iii. Nārāyana defends Pānini that ईवरी is from ईवन् and not ईवर (?).

(b) भाक्षर, कक्षर, खावर, यायावर, and पेक्षर form their feminine with आ (Pānini iii. 2. 175-6. : iv. 1. 15 speaking only of कृष् and not वरष्).

(c) विम is in *taddhita* in Pānini.

80. Verbal derivatives in वन् (according to Pānini iv. 1. 7.) rejects न् and takes री in the feminine.

दृश्न् (f. री) “न्यायपारावारपारदृश्वा विश्वविख्यातकीर्ति-
रुदयनाचार्यः”, D. s. xi. But “यमास्यदृश्वरी तस्य ताडका
वेत्ति विक्रमं”, B. v. 34.

Obs.: The correctness of Pānini's rule is, however, doubtful. There being such words as धीवर, पीवर, धीवरी, पीवरी, need not be derived from धीवन्, पीवन् and in compounds they are found in the feminine in the same base (§ 96. c. 2nd. example).

81. Verbal derivatives in इ have the same base in the three genders :

फलेग्रहि (mfn.) “वीरुधः फलेग्रहय एवासन्”, B. c. i.

52.

82. Verbal derivatives in आक* form their feminine in ई :

जल्पाक (f. की) “जल्पाकीभिः सहासीनः स्त्रीभिः प्रजविना
त्वया, B. vii. 19.

83. Verbal derivatives in एलिम† form their feminine with आ :

भिदेलिम (f. मा) “भिदेलिमाः सरला भेत्तव्याः”, S. k.

*भिचाक, कुडाक, लुग्टाक, बराक (Pānini III. 2. 155.): “सीता बराकी
प्रति”, Vi.

†Dikshita says : “हत्तिकारण कर्मकर्तरि शेषमिष्यत इत्याह तद्वाच्यविरुद्ध”.
But read N. XII. 14. “पञ्चेलिमं दाडिममर्कविम्”, which fully supports
Vāmana's view.

N. B. (a) Besides these, there are what are called उपादि affixes. But the derivation of such words is exceedingly doubtful and they come under section III. (para. 53. a.). स्वप्न, दण्ड, and धृष्ट (III. 2. 172. and note) have the same base in the three genders.

SECTION IV. NOMINAL DERIVATIVES.

84. Adjectives ending in वत्, मत्, इन्, विन्, मिन्, (= having, possessing) form their feminine ई :

लज्जावत् (f. ती) “लज्जावती लाजविसर्गमग्नौ”, R. vii. 25.

क्रीमत् (f. ती) “क्रीमत्याः सरसि गलन्मुखेन्दुकान्ते”, Si. viii. 42.

शैवलिन् (f. नी) “शुचीरपः शैवलिनीर्दधानः”, Si. iv. 8.

मनस्विन् (f. नी) “मनस्विनीमानविघातदक्ष”, Ku. iii. 32.

गोमिन् (f. नी) “धूमिनीगोमिनीनिस्त्ववतीनितस्त्ववत्यः प्रमाण”, D. vi.

Obs. : (a) यावत्, तावत्, इयत्, etc. come under this rule : “इयती वेदा”, P.

(b) Note चन्तवन्ती and पतिवन्ती as applied to women (Pānini iv. 1. 32.). But पतिमती पृथिवी ; “वन्तु स्त्रियो याः पतिपुत्रवत्यः”, Kṛ. vii. 6.

85. Adjectives ending in मय (= made of, consisting of), च (not य = of, belonging to), इक (rarely क = relating to), तन (= of : after words meaning time), एय (= concerning), दक्ष, ह्यस्, and मात्र (= measuring, extending), चर (= formerly : Pānini v. 3. 53.) form their feminine in ई :

अस्थिमय (f. यौ) “मनुष्यास्थिमयीं मालां कपाले रजत-
प्रभे”, S. p. ii. 16. ch.

ओष्ठमय (f. यौ) “कर्णनासोष्ठमयोभिस्त्रिभिराङ्गुलिभिः
प्रायश्चित्तवाचकार”, An. iv.

सैन्धव (f. वी : from सिन्धु) “अङ्गिस्तथा लावणसैन्ध-
वीभिः”, N. xxii. 73.

ग्रणतान्तव (f. वी : from ग्रणतन्तु) “क्षत्रियस्य तु मीर्वी
प्या वैश्यस्य ग्रणतान्तवो”, M. ii. 42.

साप्तपौरुष (f. वी : from सप्तपुरुष) “पितृणां तस्य दक्षिः
स्याच्छाश्वतो साप्तपौरुषी”, M. iii. 346.

हेमन (f. नौ : from हेमन्त) “रजनौष्वपि हेमनीषु”,
Si.

आस्माक (f. कौ : from अस्मद्) “आस्माकीं श्रियमनपा-
यिनीं तनोति”, Si. viii. 50.

ईदृश (f. शी : from ईदृश्) “महाजनाचारपरम्परेदृशी”,
N. ix. 13.

यादृच्छिक (f. कौ : from यादृच्छा) “यादृच्छिकीं सम्पत्ति-
मनभिसमोक्ष”, D vi.

आभ्युदयिक (f. कौ : from अभ्युदय) “वशिष्ठोत्तैर्मन्त्रै-
र्दधति जगतामाभ्युदयिकीः”, An. i. 59.

राजसूयक (f. कौ : from राजसूय) “दक्षिणाः सदसि
राजसूयकौः”, Si. xiv.

सनातन (f. नी : from सदा) “सनातनी सा सुधुवे सरस्वती”, N. xii. 4.

अधुनातन (f. नी from अधुना) “खस्वया सुखसंवित्तिः करणीयाधुनातनी”, Ki. xi. 34.

आतिथेय (f. यो : from अतिथि) “आतिथेयीमथासाय सुतादपचितिं हरिः”, Ki. xi. 9. [So पारिखेयो भूमिः”, S. k.].

जागुदन्न (f. घ्री), जरुदन्न (f. घ्री), Kásiká.

गजपतिद्वयस् (f. सौ) “गजपतिद्वयसौः सरितः”, Si. vi. 55.

गव्यूतिमात्र (f. त्री)* “नैव द्यां भगवानुदञ्चति ग्रशी गव्यूतिमात्रौमपि”, An. ii. 74.

जातचर (f. रौ) “तवानने जातचरीं निपीय गीतिं”, N. xxii. 108.

Obs. : (a) इक added to dissyllables without lengthening the first vowel forms feminine in का : “एकस्य क्षणिका (from क्षण) ग्रीतिः”, H. i. 65. From this must be excepted पथिक, (N. ix. 111.), रथिक, क्षत्रिक, पर्षिक, भक्षिक which form feminine in ई (Pānini iv. 4. 10-16). But these are properly substantives (§ 99). To this must be added अगणिका (misprinted अगणिकी in S. k. : compare Kásiká).

If the first vowel is long, it generally follows the general rule : जालिकी, न्यासिकी, etc. But बाहुका, Kásiká.

(b) There is a rare affix आयन which forms feminine in ई : कापि-आयनं सधु, कापिगायनी द्राक्षा, Kásiká.

(c) दाख्ठा (from दख्ठ) and मौष्टा (from मुष्टि) as applied to sports are exceptions according to Pānini iv. 2. 57. So श्वेनम्पाता श्वमया, तैलम्पाता स्वधा, etc., Pānini vi. 3. 71.

* There is, however, a word मात्र and it will form its feminine in चा : “गव्यूतिषु चिमावासु”, Mah. vii. 87. 14.

(d) प्राकृतिक, according to S. k. (v. 1. 144) and some others, optionally makes प्रा, but read Ku. iii. 34 and Mallinatha's note.

४६. According ending in ईय (इय) and य (= belonging to), ईन (in various senses), पाय (in contempt), विध (= kind, sort), इत (= having), *कल्प, देख, देशीय (= like, about), रूप (= very)†, रूप्य (= formerly Pānini v. 3. 54) form their feminine in प्रा :

मदीय (f. या) “अथ ताम्बूलकरद्ववाहिनो मदीया तरलिका नाम”, K.

पार्वयनात्तीय (f. या) “इष्टीः पार्वयनात्तीयाः केवला निर्वपेत् सदा”, M. iv. 10.

द्वय (f. या) “त्रिंशद्वर्षो वहेत्कन्यां द्वयां द्वादशवर्षिकी”, M. ix. 94.

तथ्य (f. य्था) “तथ्यामुतथ्यानुजवज्जगादाग्रे गदायजं”, Si. ii. 69.

सर्वाङ्गीण (f. णा) “वसानस्तन्त्रकनिभे सर्वाङ्गीणे तद्वत्त्वचौ”, B. iv. 10.

समांसमीन (f. ना) “समांसमीना सा यैव प्रतिवर्षं प्रसूयते”, Amara.

एवंविध (f. धा) “एवंविधाभिश्चान्याभिः कथाभिः सुचिरं स्थित्वोत्थाय गयनीयमलञ्चकार”, K.

* According to Pānini. But कल्प is properly a noun and देख and देशीय derived from देश. So जातीय given in v. 3. 69. So रूप, रूप्य, पाय : वधपाया (= कुक्षिता यथा), Durgadāsa.

† Pānini v. 3. 62.

तारकित (f. ता : from तारका) “द्यौराचिता तारकि-
नेव रेजे”, Ki. xviii. 18. [Comp. para. 65].

मृणालकल्प (f. ल्या) “ज्योत्स्नामयी च मृदुबालमृणालकः
ल्या”, U iii. 29.

—देशीय (f. या) “दिश्यत्वादपरिज्ञायमानवयःप्रमाणा-
मप्यष्टादशवर्षदेशीयां कन्यकां ददर्श”, K.

घोररूप (f. पा) “त्रियामा रजनौ चैषा घोररूपा भयानका,
Mah. vii. 184. 14.

ततस्त्य (f. स्त्या) “ततस्ततस्त्या विनियन्तुमचमा”, Ki. i:
27.

Obs. : (a) A few words ending in य are said to reject it and form
feminine in ई : वायव्य (f. वी), याव्य (f. मी). But it is better to derive
such forms from वायव, etc., as वासवी (Me. i. 44.) from वासव. याव्या
occurs e. g. in Mah. ii. vii. 30.

87. Comparatives in तर and superlatives in तम
and इह form their feminine in आ :

क्षुद्रतर (f. रा) “क्षुद्राभिरक्षुद्रतराभिराकुलं”, Si xii. 57.

रिपुतर (f. रा) “रिपुतरा भवनादभिनिर्व्यती”, N. ix.

24.

प्रियतम (f. मा) “प्रियतमां यतमानमपाहरत्”, R. ix. 7.

वरिष्ठ (f. ष्ठा) “गौर्वरिष्ठा चतुष्यदां”, Mah. i. 1. 239.

Obs. : (a) वस्ततर (= steer) forms feminine in ई, M.

88. Comparatives in ई (आ, उ) यस् form their fe-
minine in ई :

गरीयस् (f. स्त्री) “द्वद्वस्य तरुणौ भार्या प्राणेभ्योऽपि गरीयसी”, H. i. 111.

जग्रायस् (f. स्त्री) “स्तुतिरिति जगद्द फलजग्रायसी”, Ki. xviii. 21.

भूयस् (f. स्त्री) “विप्रसादकृत भूयसीर्भुवः”, Si. xiv. 36.

89. Ordinals form their feminine in ई :

चतुर्दश (f. स्त्री) “भाद्रे मास्यसिते पक्षे अघोराख्या चतुदशी”, Tithilatva.

शततम (f. स्त्री) “नार्थकामो धर्मस्य शततमीमपि कलां सृशतः”, D. ii.

Obs. : (a) प्रथम (= first), द्वितीय (= second), तृतीय (= third), and तुरीय and तुर्य (pedantic synonyms of चतुर्थ = fourth) form their feminine in आ : “प्रथमा बहुवचनसूत्रद्वितीया वीरमजीजनस्तुत”, R. viii. 28. ; “तमेव कल्याणी तयोस्तृतीया”, R. vi. 39. So अग्रिम, आदिम, चरम, मध्यम, but they are not ordinals.

(b) मासतम (= monthly), संवत्सरतम (= yearly), अर्धमासतम (= bi-monthly) (Pānini v. 2. 57.) come under this rule.

(c) In old writers, -तम is occasionally found with आ in the feminine : “एकविंशतमा जातीः”, M. iv. 166. But the correctness of the reading is doubtful.

90. Adjectives from numerals with तय form their feminine in ई :

चतुष्टय (f. स्त्री) “औदार्यदाक्षिण्यदयादमानां चतुष्टयो रक्षणसौविदक्षा”, N. x. 28.

Obs. : (a) They are however generally found as substantives in the neuter singular : “कीटिचतुष्टयं यत्र दोक्षयं तत्र का श्रुतिः”, Li. 109.

(b) द्वय, त्रय, and उभय come under this rule “द्वयो नः परमा गतिः”, Vi. v. 20. ; “वय्यावाता यस्तदायं तनूजः”, Vi. iv. 45. ; “उभयो सिद्धिमुभाववापतुः”, R. viii. 23.

(c) Pānini gives a few rare adjectives in तिथ (v. 2. 52-3): बहुतिथ, यावतिथ, etc. They form feminine in ई (v. 2. 48 and iv. 1. 15).

91. Patronymies ending in अ, आयन, एय form their feminine in ई (para. 85), ending in इय, य form their feminine in आ (para. 86).

पार्षत (f. तौ) “निर्दिष्टा भवतां पत्नी कृष्णा पार्षत्यनि-
न्दिता”, Mah. i. 167. 14.

दाक्षायण (f. णी) “दाक्षयण्या पतिव्रतापुण्यमधिकृत्य
पृष्टः”, Sa. vii.

वाष्णीय (f. यी) “मा शोकं कुरु वाष्णीयो कुमारं प्रति
सस्रुषा”, Mah. vii. 77. 12.

स्वस्रीय (f. या) “पैट्स्वस्त्रेयीं गत्वा तु स्वस्रीयं मातुरेव
च”, Au.

भोज्य (f. ज्ञा) “भोज्यां प्रति व्यर्थमनोरथत्वात्”,
R. vii. 2.

कौशल्य (f. ल्या) “अर्चिता तस्य कौशल्यया प्रिया
केकयवंशजा”, R. x. 55.

Obs. : (a) Pānini's rule iv. 1. 16 is diametrically opposed to his rule iv. 1. 74 and it is probable that it forms part of the next rule. But it is absurd to derive गार्गी etc. from गार्ग्य etc., when there are words गार्ग, etc.

(b) Besides these, there are patronymies in इ : कार्ष्णिः, गार्ग्यगर्भिः, दाक्षयिः. They take ई in the feminine. (Pānini iv. 1. 65.) : “अत्रगीत् किल दाक्षार्णं वैराटीमाजुनिस्तदा”, Mah. xiv. 66. 23.

(c) Pānini's rules iv. 1. 17-19 for explaining such forms as गार्ग्या-

यकी, प्राक्कायनी, कौरव्यायनी, मास्तूकायनी, etc. appear to me to be unnecessary.

92. Adjectives formed with वल, र (उर), ल (इल, जल, चाल), इन, ईमस्, भ, ट, ठ, etc. form their feminine in आ :

रजस्वल (f. ला) “रजस्वला भृगोहिम्ना वीक्ष्यमाणा दिशो दृश”, Mah. vii. 33. 2.

रुचिर (f. रा) “अम्बरस्य रुचिरा तनुभासा”, N. xxi.

बहुल (f. ला) “निमज्जयिष्यन् बहुलाः प्रजाय”, Mah. viii. 42. 13.

लटिल (f. ला) “लताभिरपि निरन्तरमधुकरपटलजटिलभिः”, K.

वाचाल (f. ला) “वाचालासि सरस्वति व्रज गृहान्”, B. r. v. 50.

वाचाट (f. टा) “नालोमिकां नातिलोमां न वाचाटां न पिङ्गलां”, M. iii. 8.

Obs. : Properly speaking most of these are primitive adjectives and form their feminine according to para. 56.

93. Adjectives formed with आलु remain unchanged in the three genders :

शीतालु (mf.n.) “शीतालुः सलिलगतेन सिच्यते स्म”, Sī. viii. 19.

N. B. Pānini also adds an affix य (यभंयु, चहंयु), but it is properly the root य (= to join) added without an affix (क्रिप्).

SEC. V. PREDICATIVE COMPOUNDS.

N. B. By predicative compound, I understand any compound which is used attributively with the qualifying word understood : महाधन = (having) great wealth ; पञ्चाश = (worth) five horses ; पाणि-
गृहीत = (one whose) hand (has been) accepted.

95. Predicative compounds ending in च generally form their feminine in आ :

वीतवलाहक (f. का) “दृष्टे दिवो वीतवलाहकायाः”, Ki.
iii. 5.

-उत्पल (f. ला) “परिश्रमकृतान्तविलोचनोत्पलाः”, Ki.
iv. 17.

-अधर (f. रा), -पल्लव (f. वा) “निबद्धनिःश्वासविकम्पि-
ताधरा लता इव प्रस्फुरितैकपल्लवाः”, Ki. iv. 15.

-नयन (f. ना) “स्फुरद्घोरतडिन्नयना”, Si. vi. 21.

-पुत्र (f. त्रा) “मदेकपुत्रा जननी जरातुरा”, N. i. 135.

-पातक (f. का) etc. “साहमेवविधा निर्लक्षणा निर्लज्जा
निष्प्रयोजनोपपन्ना निष्कलजीविता निरालम्बना निःसुखा च
किं मया कृतब्राह्मणवधमहापातकया महाभागः”, K.

Obs. : (a) सुख expressing direction, takes ई in the feminine (Pānini iv. 1. 58.) : “शला न हंसामिसुखी [च] यावा,” N. iii. 9. ; “परासुखी
विश्वस्तः प्रवृत्तिः”. In double Bahubrihi compounds, they however
take आ : “अनागसी भर्ष परासुखायाः”, Mah. viii. 83. 15.

(b) अच (from अचि), अङ्ग, उदर, शीघ्र, कण्ठ, कर्ण, केश, गात्र, दन्त, दन्त, नख,
सुख, स्नान mostly found with ई in the feminine, when applied to females* :

* The rule of native grammarians is that (1) उदर and (2) dis-

- “बहुलमधुपमालाकवलीन्दीवराची”, Si. xi. 40.
 “अध्यास भूषणमरातितरालसाक्षी”, N. xxi. 107.
 “अभिर्ध्वं मेन्दोदरिकौमुदीनिः”, N. xxii. 113.
 “असहजं स्मितमुधा मधुराधरीणी” Vidyā. 17.
 “किमिदं किन्नरकण्ठि सुप्यते”, R. viii. 64.
 “श्रवामरालयमरालमरालकोशैः”, N. xiii. 39.
 “नानाविभूषणविभूषितचारुगात्रि”, Vidyā. 33.
 “अगाध भूयः सुदतीं सुनन्दा” R. vi. 87.
 “कुम्भलदन्तो विकटनितम्बा किन्नरकण्ठी लघुतरमध्या”, Pingala.
 “का त्वं तास्यनखी श्यामा सुन्दरमणिमुखा”, Mah. i. 75. 17.
 “तामिन्दुसुन्दरमुखीं सुविरं विभाव्य”, Ma. i. 19.
 “स मन्थरावलितपीवरक्तनीः”, Ki. iv. 17.

Note when applied to females. Hence “एतन्मूला विबुधसंसदसावशेषा”, N. xiii. 11. If preceded by च-, निर्-, स-, सह-, or विद्यमान (= without having), none of these words can take ई (Pānini iv. 1. 57) : अक्षेत्रा, सहना.

(c) Pānini's rules v. 4. 138 and iv. 1. 8-9 do not appear to be correct, पाद taking चा in the feminine : “सकलभुवनजनपनतपादा”, Pingala ; “जाज्ज नदमयीमासन्दिकां रीचिणुरजप्रभुसपादा”, K.

(d) पद also takes चा : “लघुसंदेशपदा सरस्वती”, R. viii. 77-; “सा परि-
 हार्यां क्रीडपदा स्त्री भुवि निरवधि सुखमभिलषता”, Pingala. But it gener-
 ally takes ई when preceded by numerals : एकपदी, द्विपदी, त्रिपदी, Rig.
 i. 164. 41 ; “एतैर्धनैः पञ्चपदी न दीयते”, P. ii. 124.

(e) वयन with reference to age, takes ई when preceded by numer-
 als (Pānini iv. 1. 27 note) “चतुर्विंशत्ययी द्वाविंशत्येकादिवर्षिका”, Hema
 Chandra i. 4. 338.

(f) पुरुष preceded by a numeral optionally takes ई when used to
 denote height (Pānini iv. 1. 24.) : द्विपुरुषा or द्विपुरुषी परिखा, Kāsikā.
 Other similar compounds denoting measure, will take ई except काण्ड

syllabics expressing limb not preceded by a compound consonant
 except क्रीड, खुर, बाल, शफ, गुद, प्रोथ, गल, भग, युक्त, and (3) चीठ, कर्ण, दन्त,
 यङ्ग, कण्ठ, चङ्ग, गात्र, पक्ष, पुच्छ optionally takes ई when applied to fe-
 males and female representations (Pānini iv. 1. 54-5-6 and amenda-
 tions) : “ह्रिमयङ्गी पयस्विनी” ; “अनेकयङ्गा निःशङ्गा”, Hemadri. It is also
 added that पक्ष and पुच्छ must take ई when expressing comparison or
 when preceded by कवर, मणि, विष, and शर.

94. The redundant affix क forms feminine in चा- (A) in the case of words ending in च and चा generally changing it into इ :

परमिका (from परम) “आर्तिं परमिकां जग्मुस्ते तदा पतिते मयि”, Mah. vi. 182. 11.

अलोमिका (from अलोम) “नालोमिकां नातिलोमां न च भोषणनामिकां”, M. iii. 8-9.

लतिका (from लता) “क्रव्याडिरङ्गलतिका नियतं विलुप्ता”, U. iii. 28.

Exceptions : (a) Of words ending in च, the only exceptions are the rare words यका (= या), सका (= सा) (Pānini VII. 3. 45.). Of words ending in चा, the exceptions are कन्यका (= कन्या), तारका (= तारा),* भुवका (= भुवा), and rarely चिपका (= चिपा)† :

“स्त्रियः कर्तव्यं प्रजायन्ते चतस्रः पञ्च कन्यकाः”, Mah. vi. III. 7.

“तारकास्ततस्त्रयस्त्रिंशोः”, Ki. IX. 27.

(b. Some words optionally retain च : खका or खिका (= खा), इका or दिका (= हे), चजका or चजिका (= चजा), एवका or एविका (= एवा), जका or जिका (= जा), भखका or भखिका (= भखा), गङ्गका or गङ्गिका,‡ (Pānini VII. 3. 47-8.). Vārtika adds these more : पुनिका or पुनका, सूतिका or सूतका, उन्दारिका or उन्दारका :

{ “इत्यास एनं यो इत्यात् कुलधर्मे खिकां तनु” Mah. vi. III. 55.
 { “धाता ज्येष्ठः समः पिता भार्या पुत्रः खका तनुः”, M. IV. 184.

“साधितेयं खचयाद्विषो चर्मरत्नमल्लिका”, D. II.

“योषिद्वन्द्वारिका तस्य दयिता हंसनादिनी”, B. v. 18.

(c) According to later writers (उदीचत, Pānini VII. 3. 46.), if चा is

* But तारिका from तारक (§ 74).

† A few other words are added by native grammarians, as चडिका, उपत्यका, वर्षका (in certain senses). But they are special words and do not come under this rule.

‡ Some add also गङ्गाका, but this is very doubtful (VII. 3. 49.).

preceded by व or क, च is optionally retained : चार्चिका or चार्चका (= चार्चका), चटकिका or चटकिका (= चटका), etc. But the च form is not to be approved.

(d) In long Bahubrihi compounds च and चा generally become च (not इ) before का : “ग्रहीतनीलमावरणकाभिरिव विराजितमाससाद”, K.

(B) In other cases by simple addition and by shortening the final vowel if it ends in a long vowel and *does not form the last member of a predicative compound* :

करेणुका (= करेणुः) “अन्वेतुकामोऽगमदन्तिकागतां करेणुकां”, Si. xii. 16.

गोपिका (= गोपी) “सहासमालोकयति स्म गोपिकाः”, Si. xii. 42.

चर्चरिका (= चर्चरी) “चर्चरिकयोपसृत्वाक्षलिं बद्धा”, Vi. iv.

द्विपदिका (= द्विपदी) “शुभा द्विपदिका गीतिः सैव जम्ब-लिकीचते”, Bharata.

{ -वल्गरी-का “व्यवृणुत वेक्षितबाहुवल्गरीका”, Si. vii. 72.
{ -भर्त्-का “किमु सुहृसुर्दुर्गतभर्त्तकाः”, Si. vi. 16.

Obs.: This rule applies also to क expressing love or littleness : देवदत्तिका (= मद्रा देवदत्ता, shortened form देवका,* Vārtika on Pānini vii. 3. 45.), चटिका (= चटका). Hence मामक also forms मामिका, but मामकी in some senses is allowed by Kaiyata and others (§ 85). Comp. Pānini iv. 1. 30).

* The meaning of देवका has been misunderstood by some European writers. This will be clear from explanations to Pānini v. 3. 83. But देविका is found = देवी, and देवकी as a proper name (§ 91).

Applied to fields (Pānini iv. 1. 23.): *विकल्पा- रज्जुः*, but *विकल्पा चेव- भक्तिः*, Kāsikā.

The correctness of these rules is, however, doubtful “*उच्छ्रिति- खाङ्ग- ला यासं*”, “*यच्छ्रितः पञ्चकराट्कृतं दैर्घ्यं यासं विकृतोच्छ्रितश्च*”, Li. 197-8.; “*त्रिषु स्थानेषु षट्पञ्चसप्तहस्ता च विच्छ्रितः*”, Li. 190:

Other numeral predicative compounds follow the general rule (Pā- nīni iv. 1. 22.): “*प्राप्नोति चेत षोडशवक्त्ररा स्त्री द्वाविंशतं विंशतिवक्त्ररा किं*”, Li. 50.

(g) In the sense of *wife*, पाणिग्रहीत takes ई in the feminine: “*पत्नी सहचरी पाणिग्रहीती गृहिणी गृह्याः*”, H. c. i. 3. 176.

(h) Inverse Bahubrihi compounds with the first member a limb (खाङ्ग) and the second member a participle in त, are said to take ई in the feminine: *ऊरुभिर्ग्री, षोडविचती*.

If the first member is not a limb, they are said to take ई op- tionally: *सुरापीवी* or *सुरापीता*, D. s. ; *मृगुभक्षिणी* or *मृगुभक्षिता*, Mugdhā- bodha.

If the second member is जात, it cannot take ई: *दन्तजाता*. Nor if the first member is not a proper substantive: *बहुकृता*. I omit *वस्त्र- कृता, वसनप्राप्ता*. (Durgādāsa), etc., as they are properly dependent compounds.

It is, however, very doubtful whether good writers observe these artificial distinctions.

96. Words ending in आ, forming the last mem- ber of a predicative compound, shorten it in the mas- culine and neuter :

—क्रिय (mn. : from क्रिया) “*स वेदः निःशेषमशेषित- क्रियः*”, Ki. i. 20.

—तार (mn. : from तारा) “*अधिकविकसदन्तर्विन्नायस्मैर- तारैः*”, Ma. i. 29.

—वक्त्रभ (mn. : from वक्त्रभा) “*बहुवक्त्रभाः खलु राजानः श्रूयन्ते*”, Sa. iii.

Obs. : नासिका and जहा when applied to animals, may take ई in

the feminine (Pānini iv. 1. 55.), but not if preceded by सः, सः, or चः - गुह्यनासिका, -कौ; but चनासिका (not कौ); etc.

97. Other predicative compounds have generally the same base in the masculine and feminine:

-वारि (mf. : from n. वारि) “चूडापौडकपालसंकुल-
मौलमन्दाकिनीवारयः”, Ma. i. 2.

प्रसन्नाम्बु (mf. : from n. अम्बु) “शरत्प्रसन्नाम्बुरनम्बु-
वारिदा”, Ki. iv. 21.

अधिश्री (mf. : from f. श्री) “इयं महेन्द्रप्रमुखानधिश्रि-
यः”, Ku. v. 53.

गतभी (mf. : from f. भी) “गतभीराहत चेदिराड् सुरा-
रि”, Si. xx. 1.

-प्रेयसी (mf. : from f. प्रेयसी) “परिरम्भप्रेयसीषु तरुणेषु
महेषु”, Si. x. 44.

सुम्भू (mf. : from f. भू) “सुकुलयति च नेत्रे सर्वथा सुम्भू#
खेदः”, Ma. iii. 8.

काणिलीमातृ (mf. : from f. मातृ) “काणिलीमातः, न
युक्तं निर्वेदधृतकषायं भिक्षुं ताडयितु”, Mr. vii.

सुजन्मन् (mf. : from n. जन्मन्) “या कौमुदी नयनयो-
र्भवतः सुजन्मा”, Ma. i. 35.

* It is said this form is ungrammatical. But read also Mah. III. 205. 1. “देदीप्यमानाग्निप्रखिव नक्तं व्याधूयमाना पदनेन सुम्भू”, and V. p. v. 30. 27 “मत्प्रसादात् ते सुम्भू जरा वैरूप्यमेव च” and Ku. v. 43 “दिमानना सुम्भू कुतः पितुर्गृहे” and B. vi. 11 “हा पितः काति हे सुम्भू बह्वेवं विललाप सः”. The fact is - भू is not found in the vocative except in later pedantic writers : “नभी न भीः कामग्रासनभूः” N. xxii. 18.

-दृग् (mf. : from f. दृग्) "बभ्राज विभ्रती पद्मं पद्मे-
वोन्निद्रपद्मदृक्," N. xx. 4.

-चेतस् (mf. : from n. चेतस्) "रागेण कान्ताधरचुम्बि-
चेताः", N. xxii. 1.

-मनस् (mf. : from n. मनस्) "वीक्ष्य रन्तुमनसः सुर-
नारीः", Ki. ix. 1.

-वपुस् (mf. : from n. वपुस्) "इयं व्यालीलस्तनभार-
भैरववपुर्दोषोदितं धावति", Vi. i. 35.

सत्याशिस् (mf. : from f. आशिस्) "सत्याशिवः सम्प्रति
भूमिदेवाः", Ki. iii. 6.

Obs. : (a) According to Pānini iv. 1. 69-70, ऊरु lengthens its final vowel in the feminine when there is comparison or when preceded by संहित, शफ, लक्ष्य, or वाम*. Hence "करभीरु करोति मातुः", "वद वामीरु चित्ताधरीरुणं", R. viii. 58-7; "पित्रीरु रश्मातरुपीत्रीरु", N. xxii. 43.

In other cases, it does not lengthen the final vowel †: "परिस्फुरन्मीन-
विघटितोरुः सुराङ्गनाम्नासविलोलदृष्टयः", Ki. viii. 55.

(b) Pānini gives two rules iv. 1. 34-5 for the change of पति into पत्नी in the feminine. But they seem to be unnecessary, a *tatpurusha* compound necessarily ending in पत्नी and a predecativative (*bahubrihi*) compound in पति. Hence सह पत्नी = सपत्नी, एकस्यैव पत्नी एकपत्नी, वीरस्य पत्नी वीरपत्नी, पुत्रस्य पत्नी पुत्रपत्नी. But बहुवः पतयो यस्या सा बहुपतिः "पांशुला बहु-
पतिर्नियतं या", N. xxi. 64.

(c) Nouns ending in मन् and वन् preceded by a consonant option-
ally rejects न् and adds ञा in the feminine :

कर्कशपर्वन् (f. also -पर्वी) "चङ्गमाकारयाङ्गुल्या वेणुकर्कशपर्वया", R. xii. 41.

* Vārtika adds सह and संहित.

† Si. viii. 24 is printed "दस्यन्ती चलश्फरीविघटितोरुर्वाभीरुतरितशयनाप
विधनस्य". But that the first should be रु is clear from Mallinatha's
gloss.

वीरयज्जन् (f. also -यज्ज) “इहा काचित् प्रहरचमयी वीरयज्जानमिति”, An. vi. 21.

(d) Other words ending in जन्, in addition to above forms, generally rejects च and takes ई in the feminine.

“दातुं प्रदानोचित भूरिधाक्षीसुपागतः सिद्धिनिवाञ्छि विद्या”, Ki. III. 23.

“प्रतीपनाक्षीः कुरुते च निवृत्ताः” Si. XII. 57.

दातन् preceded by a numeral द्वि, त्रि, etc. necessarily becomes -दाक्षी (Pānini iv. 1. 27). But, in other cases, the option remains. Hence “वसुदभैर्मयकाक्षिदामया”, Si. xiv. 22.

(e) ऊधस् becomes -ऊधी in the feminine: “सुवं कीर्णेन कुण्डोप्री मध्येनावस्यतादपि”, R. 1. 84. Pānini's rule v. 4. 131 applies only to the feminine. Hence “गवां गणाः प्रसूतपीवरोधसः”, K. iv. 10.

(f) अशिशु (= childless) takes ई in the feminine (Pānini iv. 1. 62): “अशिश्वी तु शिशुं विना”, Hema Chandra i. 3. 193.

SECT. VI. OTHER COMPOUNDS.

98. In other compounds, the base of the last member determines the base of the compound:

“निर्वासितां जनपदादपि गर्भगुर्वी” (§ 62), Sah.

“अुतरग्रनागुणसन्दितावतस्ये” (§ 65), Ki. x. 54.

“अङ्गुलीभिरिव महिषासुरशोणितलवालोहिनीभिः” (§ 57),

K.

“उपरि विलसन्त्यः कृष्णशाराः प्रभाः येषां” (§ 56), M.
n. [But in Hemadri ii. 7: “पुत्रप्रदा कृष्णशारी नीला धर्मविवर्धनी”].

Obs.: (a) According to Pānini iv. 1. 50-1, क्रीत and when implying littleness, slightness, all past participles in त take ई in instrumental compounds: वसन्तीतो; अभलिनी योः, S. k. The correctness of these rules is, however, extremely doubtful. Vāmana himself gives

an illustration : “सा हि तस्य धनक्रीता* माषेभ्योऽपि गरीयसी”. Read also D. II : “परस्य भार्या युष्माक्रीता सा पिकीषंति”.

CHAPTER III. FEMININE OF ANIMALS.

99. Animals and their various divisions generally take **ई** in the feminine :

यक्ष (= yaksha), यक्षी (= female yaksha) “यक्षी वा यदिवा देवो गन्धर्वी यदिवाप्सराः । विद्याधरी किन्नरी वा”, Māh. iv. 9. 14-5.

वृ, नर (= man), नारी (= woman) “नार्यो न जग्मुर्विषयान्तराणि”, R. vii. 13.

मानुष, मनुष्य (= man), मानुषी† (= woman) “सफलताञ्च मानुषीलौचनानां”, R.

नर्तक (= dancer), नर्तकी‡ (= dancing-woman) “वाद्यैर्विना नर्तकी”, Sa. i. 25.

गायन (= songster), गायत्री (= songstress) “तदङ्गभोगावलीगायत्रीनां”, N. x. 106.

चार (= spy), चारी¶ (= female spy) “प्रचार इत्याकलनाय चारीः”, N. xxii. 39.

* Kramadisvara reads धनक्रीती as another reading without authority.

† A form मनुषी is also allowed, but does not occur in good writers.

‡ Of the words ending in चक, only a few denote castes : नर्तक, रत्नक, खनक, गणक, etc., but the last will be गणिका in other senses : “एष हि गणिकामातुरधिकारः”, D. II.

¶ Comp. § 71. f.

गोप (= cow-herd), गोप्री* (= cow-herdess) “गोप्री भर्तृर्विरहविधुरा”, Padānkā.

सिंह (= lion), सिंहो (= lioness) “सिंहोभिरिव कौल-येककुटुम्बिनीभिरनुगम्यमान”, K.

स्तम्बेरम (= elephant). स्तम्बेरमी (= she-e.), “स्तम्बेरमीव कृतसंस्तुतिमूर्धकम्पा”, N. xxi. 128.

इम (= elephant). इमी (= she-e.), “करेणुरिभ्यां स्त्री”, Amara.

श्वन् (= dog). श्वनी (= bitch), “श्वनोऽपि विडास्तास-मूषिका नकुलोषु च”, Mah. xvi 2. 9.

रासभ (= ass). रासभी (= she-a.), “वामो मृगाली-वडवारासभीकरभीषु च”, Medini.

चक्रवाक (= *chakva*). चक्रवाकी (= she-o.), “सरिदप-रतटान्तादागता चक्रवाकी”, Si. xi. 26.

टिट्ठिभ (= sand-piper). टिट्ठिभी (= female-s.), “अथ प्राणयात्रार्थं गतावाटिट्ठिभ्याः समुद्रोऽण्डान्यपजहार”, P. i. 12.

Obs.: (a) If च is preceded by य, the feminine is formed with चा (Pānini iv. 1. 63.): वैश्या, “वैश्याजः सार्वभौम”, M. ix. 151.; चत्रिया, “सुच-त्रिया क भवतो कच दीनतेषा”, Ve. v. 3.

But गवय, हय, सुकय, मय्य are exceptions: गवयी, हयी, सुकयी, मय्यी,† Vāmana.

* When not meaning *gopa* woman, the feminine will be गोपा if derived from पा to protect (§ 71. g.). Vārtika excepts पालक, as गोपालक, चन्द्रपालक, but needlessly, as they do not convey castes and do not come under Pānini's rule.

† These are, however, all rare forms. Durgādāsa adds कय्य.

Under this rule सूर्या (= wife of the sun), but सूरि (= sun-born), "सूरि कुन्ती", Vāmana.

(b) Note the following distinctions :

शूद्रा (= a Sudra woman), "शूद्रा भार्योपदिश्यते", M. iii. 14. But शूद्री (= wife of a Sudra), "न शूद्री चत्रिया भूयात्". महाशूद्रा (= a great Sudra woman). But महाशूद्री (= cowherdess), "स्यादाभिरी महाशूद्री", Hemachandra.

Hemachandra 1. 3. 187-8.

चत्रिया or चत्रियाणी (= a Kshatriya woman), but चत्रियी (= wife of a Kshatriya).

चर्या or चर्याणी (= a Vaisya woman), but चर्यी (= wife of a Vaisya).

आचार्या (= a female preceptor), but आचार्याणी (= wife of a preceptor).

उपाध्याया (= a female tutor), उपाध्यायानी (= wife of a tutor), and उपाध्यायी (= both उपाध्याया and उपाध्यायानी).

वैश्या (= a Vaisya woman), but वैश्यी (= wife of a Vaisya), Pāṇini iv. 1. 48.

(c) बध्नी, पिरह्नी, etc. are special terms and require no explanation : "बध्नी रचोथी बलिरिव वराकी प्रणिहिता", Vi. iv. 53.

(d) चञ्चतर (= mule), वस्ततर (= steer), come under this rule : "चञ्चर-माञ्चतरीषु च", Mah.

(e) चण्डुह् (= ox), is in the feminine चण्डुही or चण्डाही, S. k.

100. A few words form feminine in आ :

अज (= goat). अजा (= she-goat), "अजाया अप्रसृताया मांसं पीनसनाशनं", Bha.

अश्व (= horse). अश्वा (= mare), "वडवाश्वप्रसूर्वामी", Hemachandra i. 4. 299.

एडक (= ram). एडका (= ewe) [not found in native Koshas].

कोकिल (= cuckoo). कोकिला (= hen-c.), "कोकिलामञ्जुवादिनी", R. xii. 39.

चटक (= sparrow). चटका (= hen-s.), “तस्य योषितु
चटका स्त्रियस्ये चटिका तयोः”, Hemachandra i. 4. 393.

दारक (= boy). दारिका (= girl), “अपेक्षोद्भ्रान्त-
गमनां भर्तृदारिकां”, Vi. ii.

वरट (= gander : rare). वरटा (= goose), “नवप्रसूता
वरटा तपस्विनी”, N. i. 135.

वर्तक (= a quail). वर्तिका* (= its female).

सौविदस्त्र (= कञ्चुकी). सौविदस्त्रा (= कञ्चुकिनी. Comp.
§ 71), “रक्षणसौविदस्त्रा”, N. x. 28.

Obs. : (a) बाल, बन्ध, डिञ्च, पाक all meaning boy or young form
feminine in चा : बाला, बन्धा, डिञ्चा, पाका. Kāsikā adds झीडा, गिलाता,
very rare words.

(b) There are a few words in चा without corresponding masculine
words : बडवा (= mare), करटा (= a cow difficult to be milked).

(c) Participles in त्त, used as names of animals, come under this
rule under § 65. : सुता, परभृता, “अप्यन्यपुष्टा प्रतिकूलशब्दा”, Ku. i. 45. ; “प्रच-
न्यभृताभिरुदीरिता”, R. ix. 34. Primitive words like दूत form feminine
in ई under § 99.

(d) मूषिका and पिपीलिका are also added by native grammarians un-
der this rule. But they refer to other species : “कुन्दरी गन्धमुष्मा
गिरिका बालमूषिका”, Hemachandra.

(e) Some words originally adjectives retain the adjective femi-
nine form even in special sense : दुर्गा, शिवा “अग्निवैः शिवारतैः”, Ki. i.

101. Some form their feminines irregularly :

पितृ (= father, *pater*), मातृ (= mother, *mater*).
Hence, विमातृ, उपमातृ, etc. : “धात्री तु स्यादुपमाता वीर-
माता तु वीरसूः”, H. c. ; “न सपत्नीमातृपरत्वं”, Da.

* वर्तिका according to some, Pānini vii. 3. 45. note.

भ्रातृ (= brother, *frater*), स्वसृ (= sister, *soror*)
 “पितृष्वस्रे प्रतिश्रुतं”, Si. ii. 108.

जामातृ (= *gener*), स्रुषा (= *nurus*) “स्रुषा मे निह-
 तेश्वराः । प्रकीर्णकेशाः क्रोशन्तीः कुररीरिव माधवः”, Mah.
 ix. 16-18.

श्वशुर (= *socerus*), श्वश्रू (= *socrus*) “श्वश्रूजनं सर्वमनु-
 क्रमेण”, R. xiv. 60.

पति (= husband), पत्नी (= wife) “दिशः सपत्नी भव-
 दक्षिणस्याः”, R. vi. 63. ; “तदीयस्त्रीणामपत्नीनां वर्तनधन-
 दानं”, Da.

सखि (= friend), सखी (= female friend) “सखी-
 जनस्ते किमु रुढसौहृदः”, V. i. 10.

युवन् (= young man), युवती, युवतिः, or rarely यूनी
 “प्रतियुवतावधयत् तिरोहितायां”, Si. vii. 45.

शुक (= parrot), शारी, -रिका (= she-p.), N. ; Vet.

इन्द्र (= Indra), इन्द्राणी (= Indra's wife)
 वरुण (= Varuna), वरुणानी (= V.'s wife)
 रुद्र (= Rudra), रुद्राणी (= R.'s wife)
 मनु (= Manu), मनावी, मनायी, or मनु (= Manu's wife)

अग्नि (= Fire), अग्नायी (his wife)

“नैवेन्द्राणी न रुद्राणी न मनावी न
 रोहिणी । वरुणानी न शारायी
 तस्याः सोमनिनी स्या ॥” B. v. 33.

शक्र (= Indra), शक्राणी (= Indra's wife) “शक्राणी-
 सहितां दिति”, V. p.

भव (= Siva), भवानो (= Siva's wife) “आलम्बताय-
करमत्र भवो भवान्याः”, Ki. v. 29.

ग्र(स)र्व (= Siva), ग्र(स)र्वाणी (= Durgá), H. c. i. 2.
118.

सृड (= Siva), सृडाणी (= Durgá) “भगवती मध्ये सृडा-
नी स्थिता”, B. r vi. 25.

मघवन् (= Indra), मघोनी (= Indra's wife) “खर्वभाव-
मवलम्बा मघोनी”, N. v. 47.

पूतकतु (= Indra), पूतकतायी (= Indra's wife), B. v.
28.

वृषाकपि (= a name of various gods), वृषाकपायी
(= his wife), Rig. x. 86. 13.

कुसि (सौ or ग्री) त (द) (= usurer), कुसीदायी or कुसि-
तायी (= his wife).

Obs.: Compare Latin *rex* (= राजन्), *regina* (= राज्ञी), etc.

102. Section 99 applies to words ending in अ and
-न् and sections 100-1 to special words. Other words
remain unchanged in the feminine: विश् (= Vaisya
man or woman); शिशुः (= male or female child)
“शिशुर्वा शिष्या वा”, U. iv. 11. ; शत्रुः (= an enemy man
or woman) “भार्या रूपवती शत्रुः”, H. 21.

Obs.: (a) According to Pānini II. 1. 65, words ending द् applied
to mankind (मनुष्यजाति) lengthen their final vowel in the feminine.
But the only instances given by commentators (कुन्ती, दाची, चीदमेयी,
etc.) are names of females (§ 91. 6.) and its general applicability is
exceedingly doubtful. It is altogether omitted by Vopadeva.

(b) According to Pānini iv. 1. 66., words ending in उ (applied to mankind) (commentators add "except युः अश्वयुर्ब्राह्मणौ", Kāsikā) lengthen their final vowel. Hence वन्धु from वन्धुः: "वन्धुं कुलीनुपादाय याचाम्यास्तत्र यीषितः", Mah. xi. 10. 2. But the correctness of this rule is doubtful and the usual form of a वन्धु woman is वन्धुस्त्री: "वन्धुस्त्रियो याः पतिपुत्रवत्यः", Ku. vii. 6. Compare also "ज्योत्स्नैव कृत्वा सुरस्त्रि-वन्धुः", N. xxii. 76.

Vāmana adds कुरुः from कुरु. Pānini's rule iv. 1. 176. seems specially to sanction this form, but I do not remember meeting it in the entire Mahābhārata. It should also be added that कुरुः in the singular is never used for a Kuru man, but कुरुवः etc. in the plural for Kuru people, and I do not know how the singular कुरुः can be defended. In the Mah., Kuru women are called कुरुस्त्रियः etc.: "गन्धारी च वृषसेष्ठ सर्वाश्च कुरुयीषितः", ix. 1. 41.

Durgādāsa adds कारः from कार, but I have never met it. Padmanābha and others add भीरु from भीरु, which is an adjective and optionally lengthens its final vowel in the feminine (§ 77. a.).

(c) Masculine words coming under these rules may be applied to females when spoken of in general, but for conveying the sense particularly, the feminines when available should be used or words meaning woman should be added (§ 103): "गीवत्सं वडवा सूते वा प्रगल्भं महीपते", Mah. vi. iii. 6; "कुङ्कुटाब्जं", S. k.

103. Feminines of peoples and animals are generally expressed with the addition of words meaning "woman".

"मलं पृथिव्या वाहीकाः स्त्रीणां मद्रस्त्रियो मल", Mah. viii. 45. 23.

"ग्रीष्ममानय गाधारीं सर्वाश्च भरतस्त्रियः", Mah. xi. 10. 2.

"सर्वथा वृष्णिदारांस्तु बालं वृद्धं तद्यैव च", Mah. xvi. 7. 5.

"पुरोऽभिसस्त्रे सुरसुन्दरीजनैः", Ki. viii. 4.

"मृगबध्वैश्च दोषादानदत्तैः श्वभिः.....कौलेयककुटुम्बिनीभिरनुगम्यमानं", K.

“आहो निवक्ष्यति समं हरिणाङ्गनाभिः”, Sa. i. 28.

“परभृतयुवतिः स्वनं वितेने”, Ki. x. 22.

“तथा सुवर्णशृङ्गीणां गोधेनूनां चतुःशतं”, Mah. viii. 38.

10.

“खड्गधेनुकानां वासपरिभ्रष्टपोतान्वेषिणीनां...”, K.

“शतेन स्त्रोगवौणामिति शेषः”, Hemádri.

PART II.
SYNTAX.

CONTENTS.

CHAP. IV. PRELIMINARY. § 104 to 108.

CHAP. V. NUMBER.

SECT. I. THE SINGULAR. § 109 to 113.

SECT. II. THE DUAL. § 114 to 118.

SECT. III. THE PLURAL. § 119 to 125.

CHAP. VI. PERSON. § 126 to 129.

CHAP. VII. SECT. I. GENDER. § 120 to 131.

SECT. II. APPPOSITION. § 132-3.

SECT. III. NOMINAL PREDICATE. § 134-5.

CHAP. VIII. CONCORD.

SECT. I. THE VERB AND ITS SUBJECT. § 136 to 139.

SECT. II. THE SUBSTANTIVE AND ADJECTIVE. § 140 to 143.

SECT. III. THE RELATIVE AND ITS ANTECEDENT. § 144 to 146.

CHAP. IX. SECT. I. THE NOMINATIVE. § 147-8.

SECT. II. THE VOCATIVE. § 149-50.

CHAP. X. THE ACCUSATIVE.

SECT. I. VERBAL OBJECT. § 151-5.

SECT. II. DESCRIPTIVE OBJECT. § 156-7.

SECT. III. DOUBLE OBJECT. § 158 to 160.

SECT. IV. OBJECT AFTER PASSIVE VERBS. § 161.

SECT. V. ACCUSATIVE WITH VERBS OF MOTION. § 162-3.

SECT. VI. ACCUSATIVE OF TIME AND SPACE. § 104-5.

SECT. VII. OTHER USES. § 166-8.

CHAP. XI. THE INSTRUMENTAL.

SECT. I. PRELIMINARY. § 169 to 171.

SECT. II. INSTRUMENTAL OF CAUSE, MANNER, AND QUALITY.

§ 172 to 175.

SECT. III. INSTRUMENTAL OF TIME AND SPACE. § 176.**SECT. IV. SPECIAL USES. § 177. to 179.****CHAP. XII. THE DATIVE.****SECT. I. DATIVE OF INDIRECT OBJECT. § 180.****SECT. II. DATIVE OF INTEREST. § 181.****SECT. III. SPECIAL RULES. § 182 to 186.****CHAP. XIII. THE ABLATIVE.****SECT. I. ABLATIVE OF SEPERATION § 187.****SECT. II. ABLATIVE OF ORIGIN. § 188.****SECT. III. ABLATIVE OF CAUSE AND QUALITY § 189-190.****SECT. IV. ABLATIVE WITH VERBS AND ADJECTIVES. § 191-2.****SECT. V. ABLATIVE OF COMPARISON. § 193.****SECT. VI. ABLATIVE OF PLACE § 194-5.****SECT. VII. ABLATIVE OF TIME § 197-8.****CHAP. XIV. THE GENITIVE.****SECT. I. PRELIMINARY. § 199 to 201.****SECT. II. SUBSTANTIVE AND OBJECTIVE GENITIVE. § 202-3.****SECT. III. PARTITIVE GENITIVE. § 204-6.****SECT. IV. GENITIVE OF PLACE AND TIME. § 207-8.****SECT. V. GENITIVE OF COMPARISON. § 209.****SECT. VI. GENITIVE WITH VERBS. § 210.****SECT. VII. SPECIAL RULES. § 211-2.****CHAP. XV. THE LOCATIVE.****SECT. I. PRELIMINARY. § 213-6.****SECT. II. LOCATIVE OF REFERENCE. § 217.****SECT. III. LOCATIVE ABSOLUTE. § 218-9.**

SECT. IV. LOCATIVE OF TIME. § 220-1.

SECT. V. DISTRIBUTIVE LOCATIVE. § 223.

SECT. VI. SPECIAL USES. § 224-5.

CHAP. XVI. PREPOSITIONS.

SECT. I. WITH THE ACCUSATIVE. § 228 to 241.

SECT. II. WITH THE INSTRUMENTAL. § 242-3.

SECT. III. WITH THE ABLATIVE. § 244 to 257.

SECT. IV. WITH THE ACCUSATIVE. AND THE ABLATIVE § 258.

SECT. V. WITH THE ACCUSATIVE, INSTRUMENTAL, AND ABLATIVE. § 259-60.

SECT. VI. WITH THE GENITIVE. § 261-6.

SECT. VII. WITH THE LOCATIVE. § 267-8.

CHAP. XVII. ADJECTIVES.

SECT. I. PRELIMINARY. § 263 to 270.

SECT. II. DEGREES OF COMPARISON. § 271-7.

SECT. III. NUMERALS. § 278 to 284.

CHAP. XVIII. PRONOUNS.

SECT. I. PERSONAL PRONOUNS. § 285 to 290.

SECT. II. DEMONSTRATIVE PRONOUNS. § 291-7.

SECT. III. RELATIVE AND CORRELATIVE PRONOUNS. § 298 to 303.

SECT. IV. INTERROGATIVE AND INDEFINITE PRONOUNS. § 304-9

SECT. V. REFLEXIVE PRONOUNS. § 310-2.

SECT. VI. DOUBLING. § 313.

CHAP. XIX. VERBS.

SECT. I. PRELIMINARY. §. 314 to 321.

SECT. II. कृ. § 322 to 331.

SECT. III. कृत्, कृ, कृ. § 332-9.

SECT. IV. लट्, लुट्. § 340-4.

SECT. V. लङ्. § 345-6.

SECT. VI. लिङ् (विधिलिङ्, आशीर्लिङ्). § 346 to 354.

SECT. VII. लोट्. § 355-7.

CHAP. XX. VERBAL DERIVATIVES.

SECT. I. लिङा. § 358 to 365.

SECT. II. क्त and क्तव्यं. § 366 to 371.

SECT. III. क्त. § 372-4.

SECT. IV. OTHER VERBAL ADJECTIVES. § 375.

SECT. V. INDECLINABLE PARTICIPLE. § 376-8.

SECT. VI. INFINITIVE. § 379 to 383.

SECT. VII. ADVERBIAL DERIVATIVE. § 384.

CHAP. XXI. PARTICLES.

CHAP. XXII. ON THE ORDER OF WORDS.

CHAP. XXIII. ON FIGURATIVE LANGUAGE AND USE OF VEDIC IDIOMS.

APPENDIX A. COMPOUNDS.

SECT. I. PREDICATIVE COMPOUNDS.

SECT. II. DETERMINATIVE COMPOUNDS.

SECT. III. COPULATIVE COMPOUNDS.

SECT. IV. INDECLINABLE COMPOUNDS.

SECT. V. GENERAL REMARKS.

APPENDIX B. ON THE PECULIARITIES OF SOME VEEBS.

SECT. I. ATMANEPADI.

SECT. II. PARASMAIPADI.

SANSKRIT GRAMMAR.

PART II.

SYNTAX.

CHAP. IV. PRELIMINARY.

104. Syntax teaches the use of grammatical forms and their arrangement and relationship in sentences.

105. A sentence is either simple or compound.

A simple sentence consists of a single subject and a single predicate : “वर्षं पततु” (=let rain fall), M.

A compound sentence consists of two or more simple sentences.

Obs. : A simple sentence may consist of a single verb, the ending determining the subject and the stem the predicate : “मन्ये” (= I think), H. ; “एहि” (= come), U. ; “शुच्यते” (= just possible), Mu.

106. The subject is the person or thing of which anything is stated.

The predicate is that which is stated of the subject. It is affirmative when a simple statement is made or interrogative when a question is asked.

Obs.: Sometimes the subject is undefined : “चलन् विद्यते” (= one should try to acquire what has not been acquired), H. ; “बाहुः प्रत्यक्षो वनः” (= they say an animal belongs to the lancer), M.

107. A simple sentence is enlarged (i) by the addition of an object in the case of transitive verbs, (ii) by an attribute in the case of the subject or the object, (iii) by an adverb in the case of verbs and attributes :

“ददमि हिरण्यगर्भा भूयं मुनिं हरिः”, Si. i. 1.

108. The Predicate is either verbal when expressed in the form of a verb, or nominal when expressed by an adjective or substantive. A nominal predicate is often connected with the subject by the verb to be, called the *copula* “वैदेगिकोऽस्मि”, U. ; “तुल्यप्रतिदन्दि बभूव युद्ध”, R.

Obs.: So in interrogative sentences : “कोऽसौ जामाता ?” who is the son-in-law ?, U. r.

CHAP. V. NUMBER.

SECT. I. THE SINGULAR (एकवचनं).

109. The singular number denotes one : ब्रह्म (= God).

Obs.: There are a few words which are always used in the singular in special senses : प्रमाण (= authority) “कन्यकानां दाने तु प्रमाणमासी पितरः”, C. ; कलत्र (= family) “एवं कलत्रमानीय दृष्टीनां हतमेवितं”, Mah. xvi. 7. 68. ; etc.

110. The singular is often used in a collective sense for the plural :

“दृशा पपुस्ताः सुदृगः समस्ताः” All the fine-eyed (ladies) drunk (him) with (their) eyes, N. viii. 1.

“समदुःखसुखः सखीजनः” Your boon companions share in your pleasures and pains, R. viii. 65.

“प्रकृतिः खलु सा महोदयः” It is the nature of great men, Ki. ii. 21.

“क्रमेण च प्रसर्पती बलस्य पुरः प्रभावतां जनकदम्बकानां कोलाहलेन...”, K. [बल is also used in the plural in the same sense: “बलानि शूराणि घनाश्च कञ्चुकाः”, Si. i. 45. Compare Latin *copiae*, English *forces*].

पूर्ववया ब्राह्मणः प्रत्युत्थेयः = पूर्ववयो ब्राह्मणाः प्रत्युत्थेयाः Kāsikā, i. 2. 58.

Obs. : (a) Compare Latin “*rosa fartus*” (= stuffed with roses), “*arbore infecundus*” (= not productive of trees), etc.

(b) Conversely, the plural is often used when in English the singular is generally used : “प्रमदास्त्रनवस्थितं दृष्ट्वा... प्रेम” (= man's love for women is inconstant), Ku. iv. 28. ; “नहीश्वरव्याहतयः कदाचित् पुष्पनि-
लोके विपरीतमर्थं” (= for what a Lord says never takes different effect in the world), Ku. iii. 63. So in Latin and Greek.

111. In collective (समाहारद्वन्द्व) and numeral (द्विगु) compounds, the singular is used for the plural :

“राज्यस्य मूलं हस्त्यश्वा” Elephants and horses—the foundation of kingdom, Mu. iii.

“मोरा-परहुअ-हंस-रहङ्ग” अलि-गअ-पव्वअ-सरिअ-कुरङ्ग” ।
= मयूरपरभृतहंसरथाङ्गमलिनजपर्वतसरिङ्गुरङ्ग, V. iv. 64.

“यथोदस्तिभुवनं” This universe (lit. three worlds) (knows) my celebrity, Vi. vi. 15.

“इयं चतुःसूत्री” These four rules, Dikshita.

“आर्यासप्तगती” Seven hundred áryás (i. e. verses in áryá metre), Govardhana.

Obs. : All Dvigu compounds in ई are exceedingly pedantic.

112. The singular is used to denote plural.

(i) in the case of numerals द्वय, त्रय, त्रितय, चतुष्टय, etc., and चतुष्क, पञ्चक, etc. :

“द्वितयेन द्वयमेव सङ्गतं” Both of these associated with (these) two, R. viii. 6.

“त्रितयं ज्ञानमयेन चक्षुषा” All the three with (his) eye of knowledge, R. viii. 78.

“वर्षत्रयेण” In three years, K.

“पानमन्त्राः स्त्रियश्चैव मृगया च यथाक्रमं । एतत्कष्टतमं विद्याच्चतुष्कं कामजे गणे ॥”, M. vii. 50.

Obs. : (a) Note the use of neuter in such cases. They may also be used as adjectives (§ 90) : “यदि वायौ द्वितयेऽपि ते चलाः”, R. viii. 90.

(b) The forms त्रयी, etc. are also rarely met with : “व्यधीतिष्ट सभा-विद्यामसौ नरशिखिमयी”, Si. ii. 3.

(ii) in the case of words and derivatives denoting collection, combination, etc. :

“अप्सरसां मुखेभ्यः श्रुतं मया सत्प्रणिधिः स वर्गः” I heard from nymphs. They were my emissaries, Ku. iii. 17.

“अख्योयमाया इह नातनोति” Here horses do not cover the quarters, Ki. xvi. 4.

“साक्षात्कृताखिलजगज्जनताचरिता” Who is acquaint-

ted with the doings of the people of the entire universe, N. xiii. 2.

“दर्शयते कृताधिपत्यामिव साधु बन्धुतां” Well shews as if his relatives had the authority, Ki. i. 10.

“साम्निस्तेता गरीयसी” These three fires are the most important, M. ii. 231.

Obs. : Most “collective” derivatives (Pānini iv. 2. 33-49) are very pedantic and should be avoided.

113. The neuter singular of demonstrative pronouns often stands in agreement with several singular or plural substantives :

“रहस्यभेदो याच्ञा च नैष्ठुर्यं चक्षुचित्ता। क्रोधो निःसृत्यता द्यूतमेतस्मिन्नस्य दूषणं ॥”, H. i. 97.

“प्राणैरपि हिता वृत्तिरद्रोहो व्याजवर्जनं। आत्मनोव प्रियाथानमेतन्मैत्रौमहाव्रतं ॥”, Vi. v. 59.

“विपदि धैर्यमथाभ्युदये क्षमा सदसि वाक्पटुता युधि विक्रमः। यगभि चाभिरुचिर्यसनं श्रुतौ प्रकृतिसिद्धमिदं हि महात्मनां ॥”, H. i. 31.

Obs. : A similar idiom is found in Greek (Curtius, § 366).

SECT. II. THE DUAL (द्विवचनं).

114. The dual denotes two : दम्पती (= husband and wife), भुजाभ्यां (= with the arms), पादयोः (= at the feet).

Obs. : With words meaning pair, the singular is used : “नयन-
द्वयम्” (= eyes), K. ; “इदं दम्” (= this couple), R.

115. The dual is sometimes used to denote a male and a female :

“पितरावपि यावन्मां न प्रतिसंविदति” When even my
parents do not recognize me, D. iii.

“कथयति शिवयोः शरीरयोगं” Speaks of the corpo-
real union of Siva and Sivá, Ki. v. 40.

“चटकौ कथमपि प्राणैर्न वियुक्तौ” The sparrow couple
accidentally escaped death, P. i. 15.

Obs. : So श्वशुरौ (= *soceri*, parents-in-law), पुत्री (= son and
daughter), भ्रातरी (= brother and sister), हंसौ (= gander and goose).

116. The dual is occasionally but rarely used to
denote a senior and a junior (वृद्धौ यूना... Pánini i. 2.
65) : वात्स्यौ (= the senior and the junior Vátsya),
गार्ग्यौ (= the senior and the junior Gargya), Kásiká.

117. The dual is used to denote a suit of clothes,
the Hindu dress originally consisting of two clothes :

“ध्रुवले परिधाय धौते वाससौ” Putting on a white
clean suit of clothes, K.

“शुचिनी दुकूले दधता” Wearing a suit of pure silk,
K.

“वसानस्तन्त्रकनिभे सर्वाङ्गीणे तरुत्वचौ”, B. iv. 10.

118. उभ is always dual (उभशब्दो द्विवचिदस्य वाच-
कः । अत एव नित्यं द्विवचनान्तः, S. k.) :

“उभावभाभ्यां प्रणतौ हतारी”, R. xiv. 2.

“उभे ममास्त्रे कुलियं भवांश्च”, Ku. iii. 12.

Obs. : (a) There is difference of opinion as to the use of उभय.
 “उभयशब्दस्य द्विवचनं नास्तीति कैयटः पक्षीति हरदत्तः”, S. k. As an adjective, उभय is found only in the singular and plural, उभ in the dual forming the intermediate link : “उभयैः कृतं... तव शरीरपुत्रा नतपर्वभिः पुत्रप-
 केशरिणश्च पुरा गच्छे.” Sa. vii. 3. In the feminine, it takes ई not णा :
 “उभयौ सिद्धिमुभाववापतु”, R. viii. 23. It is however generally used as
 a substantive in the neuter singular : “उभयमेव वदन्ति मनोविषयः समयवर्षि-
 तया कृतकर्मणा । बलनिसुदनमर्थपतिश्च तं अमनुदं मनुदच्छधरान्वयं ॥”, R. ix. 3. ;
 “उद्यमस्तमयश्च रघूहहादुभयमानशिरि वसुधाधिपाः”, R. ix. 9.

(b) उभ is never used in compounds (R. v. 72. and note).

SECT. III. THE PLURAL (बहुवचन).

119. Words, which are only used in the plural.
 do not necessarily denote more than one in the plural:

“विलोकनेनानुगृहाण तावद्द्विजं जलानामधिपस्य दारान्”*

Just favour with a look the quarter (which is) the wife
 of the Lord of water, N. xxii. 3.

“असवद्य मे तस्मिन् क्षणे केन हेतुना नोदगच्छन्ति स्म तदपि
 न ज्ञातवती” I did not know why life did not go out
 at that moment, K.

“सार्थवाहस्यार्थपतेर्विमर्दको बहियराः प्राणाः” Vimar-
 daka is the outer life of the merchant Arthapati,
 D. ii.

* In compound, दार is occasionally found in the singular : “गुह-
 दारे सपिच्छे वा गुहवद्वहतिमाचरेत्”, M. ii. 247.

“प्रतस्थे ... गृह्णन्विदर्भाधिपतेर्धराधिपः” The king set out for the place of the chief of Vidarbha, N. xvi. 1.

“तपेन वर्षाः शरदा हिमागमः.” The rains with the hot season, the winter with the autumn, Si. i. 66.

“न भूमिर्न चापो न वह्निर्न वायुः.” Neither earth nor water, neither fire nor wind, Sivastotra 7

Obs. : (a) खाज्ज and चक्षत (= fried grain) are also always used in the plural (§ 25-6).

(b) चक्षरस्, प्रजा (= people), यादस्, सुमन्स्, समा, सिकता are mostly found in the plural, but not in the singular sense : “लभेत सिकतासु तैलमपि यत्नतः पीडयन्”, Nitīsataka. They must, however, be used in the singular in the singular sense : “न चाक्षराः”, Mah. ; “समायां समायां”, Bhāṣya.

(c) प्राच is also used in the singular, but very rare.

(d) गृह् in the neuter is used in the singular. Compare Latin *aedes*.

120. The plural is often used to convey respect :

“आनन्तर्यमथशब्दार्थ इति शङ्कराचार्यैर्निरटङ्कि” The revered Śaṅkarāchārya has expounded that the sense of the word अथ is succession, D. s. xv.

“विद्वतं च तत्त्वकौमुद्यामाचार्यवाचस्पतिभिः” And it has been illustrated in the Tatva Kaumudī by the revered teacher Vāchaspati, D. s. xiv.

“भगवद्विर्नीलकण्ठभारतीश्रीचरणैः” But his most revered Holiness Nilakantha Bhāratī, D. s. xv.

“यदि सत्यसन्धाः स्यः” If you are true to your word, Vi. iv. 51.

121. In the case of the first personal pronoun, the plural is often used to denote the singular :

“एते वयममो दाराः कन्येयं कुलजीवितं” Here am I — there is my wife—and this girl is the life of the family, Ku. vi. 63.

“श्रमणा । अनुगृहीताः स्मः” Sramaná, I am much obliged, Vi. v.

Obs. : This idiom is common in other languages. Compare English *we think*, Latin *sex libros de republica scripsimus*, Cicero So in Greek.

122. The plural is always used to denote *countries* :

“अस्ति द्रविडेषु काञ्ची नाम नगरौ” There is a town named Káanchi in Dravida, D, vi.

“पर्यटन्नेकदा गतो विदेहेषु” Wandering, went one day to Videha, D. iii.

“मत्स्याः पञ्चालाः शूरसेनकाः”, M. i. 19.

Obs. : (a) When देश, विषय, etc. are added, the singular is used : “मगधदेशः”, D. ; “अङ्गविषयः”, Mah. ; etc.

(b) Names of countries are also names of their people : “बङ्गाः” (= Bengalese), R. iv. 36. ; “पारसीकाः” (= Persia, Persians), R. iv. 60. Compare Latin “*legatos in Persas profectus est*”, Sallust.

123. The plural of proper names is occasionally used to denote family, race, etc. :

“रघूणामन्वयं वक्ष्ये” I will speak of the genealogy of the race of Raghu, R. i. 4.

“जनकानां पुरोहितः” Priest of the family of Janaka, Vi. i. 19.

“बद्ववेक्षाकुभिर्हृतं” Held by aged descendants of Ikshvaku, Vi. iv. 52.

Obs. : Expressions like कौरव्याः (Ve. i. 24) require no explanation. Compare Latin *Romulidae*, Virgil.

124. The feminine plural is used to denote flocks of domestic cattle “ग्राम्यपशुसंघेष्वतरुणेषु स्त्री”, Pānini i. 2. 73), as they chiefly consist of females: गाव इमाः, अजा इमाः, Kāsikā.

Obs. : (a) This rule will not apply when it consists wholly or chiefly of males : इमे गावो न मीक्षन्त्याः.

(b) In the case of other animals and of all young animals, the masculine is used : वरवः, वस्त्राः, वर्कराः.

125. The plural is sometimes used generically in the sense of “kinds of”:

“क्षमा हि मूलं सर्वतपसां” For patience is the root of all (sorts of) penance, C.

“चन्द्रापीडः... झुतिषु परं कौशलमवाप” Chandrápīra became highly proficient in the various kinds of leaping, K.

“वेदिद्वी सर्ववचसां” Knower of all forms of speech, V. m. 49. 42.

Obs. : Compare Latin “*somnus et quietibus ceteris*”, Cicero.

CHAPTER VI. PERSON (पुंसः).

126. The proper person is often understood, the

termination of the verb or context rendering the meaning clear :

“जगतः पितरौ वन्दे” (I) salute the parents of universe, R. i. 1.

“भद्रे गम्यतेऽधुना” Gentle lady, (I) am going now (= good bye), U. i.

“ज्ञायतां भोः किमेतत्” Ascertain what is this, U. i.

“अस्मानपि स्मरति ?” Does he also remember us, U. i.

127. In addressing high persons, the third person is used as a mark of respect :

“यथाज्ञापयति कुमारः” As your Highness pleases, Mu. iv.

“जयति जयति देवः” Glory to your Majesty, Vi. v.

“वयःस्य एव प्रभुः, पूर्वपुरुषाणामनृणो भविष्यति” Your Majesty is of age and will be freed from the debt to your ancestors, Sa. vi.

128. In letters, the introduction is generally in the third person :

“स्वस्ति रामदेवं प्रणम्य विभीषणो विज्ञापयति”, Vi. v.

“स्वस्ति, उज्जयिनीतः महाराजाधिराजो देवम्भारापौडः सर्वसम्पदामायतनं चन्द्रापीडं सुखयन्नन्दयति, कुशलिनः प्रजाः, किन्तु कियानपि कालो भवतोऽदृष्टस्य, बलवदुत्कण्ठितं नो हृदयं ...”, K.

“स्वस्ति, यथास्थाने कुतोऽपि कोऽपि कमपि पुरुषविशेष-

मवगमयति अस्मद्विपक्षं निराकृत्य दर्शिता सत्यवादिता सत्य-
वता ...”, Mu. v.

Obs. : Note the introduction of the first person in the body of letters.

129. When a person introduces himself as a third person, the verb will be of the third person :

जाम । (विहस्य) “चिरस्य खलु कालस्य जामदग्न्यः सनाथो
वर्तते यस्य यूयं क्षत्रिया विनेतारः” For a long time,
Jámadagnya has masters (as) you Kshatriyas are his
chastisers, Vi. iii.

रामः । “किन्त्वशस्त्रेषु युष्मासु कथं रामोऽसु सायुधः” Vi.
v. 50.

Obs. : (a) Not however if he introduces his individuality : “एष
जमदग्निपुत्रः प्रणम्य विज्ञापयामि”, Vi. iv.

(b) Note the use of एष जनः, अयं जनः, etc. in such cases : “जनीऽय-
मुच्चैःपदलङ्घनीत्युक्तः”, Ku. v. 64 ; “भगवन् परवानयं जनः प्रतिकूलाचरितं चमस्व
मे”, R. viii. 81. Note the use of the first personal pronoun in the
second half of the second example.

CHAP. VII. SECT. I. GENDER (लिङ्ग).

130. Words, having no gender, are used in the masculine in connection with शब्द, धातु, etc. expressed or understood :

“सुः पूजायां” The particle सु conveys excellence,
Pānini i. 4. 94.

“आतोऽनुपसर्गे कः” (The affix) क (is used) with (roots ending in) आ without any preposition, Pánini iii. 2. 3.

“स्तौतिरत्र विपरीतकारकः” (The verb) to glorify has an opposite construction with reference to him, Si. xiv. 66.

“यूस्तप्राख्यौ नदी” Feminine words in द्वे or क (are called) नदी, Pánini i. 4. 3.

Obs. : (a) They are occasionally used in the neuter in connection with पद etc. expressed or understood : “युष्मदस्मदौ पदे” (= words thou and I), N. ix. 9. ; “अलिङ्गे युष्मदस्मदौ” (= the first and the second personal pronoun are of common gender), S. k. ; “वितर्कप्रश्नयोर् च” (= and तु conveys doubt and interrogation), Avyayakosha.

(b) Words having gender will retain them when used as mere words : “जराया जरसन्धतरङ्गा” (= जरा optionally becomes जरस्), Pánini viii. 2. 101.

131. Words of different genders in different senses are used in those genders to distinguish their use :

“अरिष्टं गृहमित्युक्तमरिष्टो वृषभाशुरः”. अरिष्ट in the neuter conveys a house, in the masculine the demon वृषभ, Anekártha.

“कम्बलो नागराजि स्यात् सास्त्राप्रावारयोरपि । क्षमावप्युत्तरासङ्गे सलिले तु नपुंसकं ॥” कम्बल in the masculine denotes a Nāga chief, a dew-lap, a blanket, a worm, an upper garment. But it is neuter in the sense of water, Medini.

Obs. : Note how the meaning is expressed in the second example.

SECT. II. APPOSITION.

132. When a noun is joined to another noun to define or characterize it, the former is in APPOSITION with the latter. In such cases, it will have the same case and, if possible, the same gender and number:

“प्राचेतसो मुनिद्वया प्रथमः कवीनां” The great sage Vālmiki—the first of poets, Vi. i. 4.

“प्रसूतिं (f.) एनःप्रणदां श्रुतीनां... मुनिं (m.) आबभावे” Spoke to the sage—the parent of sin-dispelling theology, Ki. iii. 4.

“प्रसन्न वर्षासु (f. pl.) ऋतौ (m. sing.) प्रसञ्जिते” The rainy season suddenly setting on, N. ix. 96.

Obs. : So in other languages. *Tulliola (sing.) deliciolae (pl.) nostras*; *Corinthum (f.) totiae Graeciae lumen. (n.)*, Cicero.

133. Sometimes an adjective is used in apposition with a substantive, where in English ‘when’ would be used :

“स बाल आसीद्वपुषा चतुर्भुजः” He, when a boy, had four arms in his frame, Si. i. 70.

“सुप्तोऽहं किल विललाप” I cried when asleep, Kāsikā iii. 2. 115.

Obs. : So in Latin. “*Defendi republicam juvenis*”, Cicero.

SECT. III. NOMINAL PREDICATE.

134. Sometimes a subject has for its predicate a substantive, which will agree with it in case, but not necessarily in gender and number :

“गुणाः पूजास्थानं गुणेषु न च लिङ्गं न च वयः” Excel-
lences are the seat of adoration, but not sex or age, U.
iv. 11.

“भीमो द्रोणः कृपः कर्णो भवान् भोजश्च वीर्यवान् । शकुनिः
सौबलो द्रौणिरहमेव च नो बलं ॥”... and I are our
strength, Mah. viii. 32. 9.

“उपस्करो रथस्यासन्नापः सर्वाश्च निम्नगाः” Water and
all the rivers were the grease of the chariot, Mah.
viii. 34. 24.

“विविधमहभूवं पात्रमालोकितानां” I became the cons-
tant object of their looks, Ma. i. 28.

Obs. : (a) Note that the copula is often understood in such
cases and that the verb agrees with the subject and not with the
predicate.

(b) Such predicate is also found with an accusative, agreeing in
case, but not necessarily in gender and number : “हृपतेक्ष्णूजां (f. sing.)
शिशुखिने वरयामास दारान् (m. pl.), Mah. v. 189. 9.

135. Substantival predicates are often connected
in Sanskrit in the nominative case with the particle
इति :

“चयः त्विषामित्यवधारितं पुरा” First ascertained to be an assemblage of luster, Si. i. 3. [Note the predicate is in the nominative although it qualifies an accusative].

Obs.: इति is sometimes joined to the subject: “रामायणं (n.) इति श्रूयते वाल्मीकिः सरस्वतीनिधयः (m.) प्रशस्तिः (f.) आदित्यवंशस्य” We hear the Rāmāyana is the flow of Vālmiki’s language—the praise of the solar race, U. vi.

CHAP. viii. CONCORD.

SECT. I. THE VERB AND ITS SUBJECT.

136. A verb agrees with its subject in number and person :

“साधयाम्यहमविघ्नमस्तु ते” I have done, may there be no impediment to you, R. xi. 91.

“तथा भरतशत्रुघ्नी प्रीत्या इन्दु बभूवतुः” (§ 134. a.). So Bharata and Satrugna become a loving couple, R. x. 18.

“अभ्यभूयत वाहानां वर्मितैः शिञ्जितैर्ध्वनिः” The noise [of the wood] was put down by the tinkling armours of horses, R. iv. 56.

Obs.: This will be the case even if the subject is connected with a nominal predicate: “भूतिभूतिमतां संख्ये वीचासे सिद्धचारणे”, Mah. vi. 23. 16.; “मम त्वमेकासि नलस्य जविते”, N. ix. 119.

137. When two or more substantives form the

joint subject, the verb agrees with their combined number :

“तीर्थोदकश्च वह्निश्च नान्यतः शुद्धिमर्हतः” Holy water and fire do not require purification from other (sources), U. i. 13.

“वशिष्ठो वाल्मीकिर्दशरथमहिष्योऽथ जनकः... आगच्छन्ति” Vasishtha, Vālmiki, wives of Dasaratha, also Janaka are coming, U. vi. 39.

“अत्र हि विस्फुरन्ति... लक्ष्मीश्च सात्विकगुणज्वलितश्च तेजो धर्मश्च मानविजयी च पराक्रमश्च”, U. ii. 40.

Obs. : (a) When the substantives are not connected, the verb will be singular : “न मां तातुं तातः प्रभवति न चात्मा न भवतो” (= papa cannot save me, nor mama, nor you), Ma. II. 1; “रीमो चिरप्रशासो पराक्रमोजो परावस्यशायी । यज्जीवति तन्मरुचं यन्मरुचं सोऽस्य विश्रानः ॥”, H. I. 138.

(b) When the substantives are not regarded as a combined subject, the verb will be singular : “विषयबाहुल्यं कालविप्रकर्षश्च नः क्षृतिं सृष्टाति”, Vi. v. ; “पटुलं सत्यशक्तिं कथायोगिनं बुध्यते”, H. I. 98. ; “अवनिरमरसिन्धुः सार्द्धमक्षद्विधाभिः स च कुलपतिराद्यच्छन्दसां यः प्रयोक्ता । स च मुनिरनुयातादस्य लोको वशिष्ठस्तयि वितरतु भद्रं भूयसे मङ्गलाय ॥”, Ma. III. 41. Compare Latin *senatus populusque Romanus intelligit* (= रोमकी जनो संसद जानाति), Cicero.

(c) The verb may also agree with the nearest subject and left to be understood with the rest : “यत्कृतास्तेन कृतिनी वयश्च सुवर्णानि च” [कृतीनि कृतानि सन्ति], Vi. iv. 13. Compare Latin “*filia et unus e filiis captus est*” (= सुता सुतानाश्च की वन्दीकृतः), Caesar.

138. When, however, the substantives form one idea connected by a nominal predicate, the verb agrees with the latter :

“अदेयमासीत् द्वयमेव भूपतेः शशिप्रभं ह्रस्वमुभे च चामरे” R. iii. 16.

“एषोदिता लोकयात्रा नित्यं स्त्रीपुंसयोः शुभा” M. ix. 25.
 “सप्त प्रकृतयो ह्येताः सप्ताङ्गं राज्यमुच्यते”, M. ix. 291.

Obs. : If the predicate is merely descriptive, the verb will agree with the original subject (§ 136 and note).

139. If the subject consists of different persons, the verb will be of the first person if it contains a first person and of the second person if it does not contain a first person but contains a second person ; as in the first case the compound subject is equivalent to *आवां* or *वयं* and in the second case to *युवां* or *यूयं* :

“त्वं चैव सोमदत्तिश्च कर्णश्चैव महारथः । अश्वत्थामा च
 मत्स्यश्च वृषसेनः कृपस्तथा ॥ गव्यूतिषु त्रिमातासु मामनासाश्च
 तिष्ठत ॥”, Mah. vii. 87. 12-4.

Obs. : The proper position of the first person is before the second and of the second before the third.

SECT. II. THE SUBSTANTIVE AND ADJECTIVE.

140. An adjective agrees with its substantive in gender, number, and case :

“आतरावावां यमजौ” We are twin brothers, U. vi.

“धत्ते मारकतीं द्युतिं” Acquires the lustre of emeralds, H. 41.

“पञ्चषैरहोभिः” In five or six days, Mu. v.

Obs. : (a) This will be the case even if it has a descriptive predicate : “नलिनौ पूर्वनिदर्शनं मता” R. viii. 45.

(b) If it qualifies a substantival predicate, it will agree with it and not with the subject : “स रावणो नाम निकामभीषणं बभूव रघुः चतुरस्रश्च दिवः”, Si. i. 43. ; “संसारविषहृदस्य हि अत्र रसवत्फलं । काव्यामृतरसास्वादः सहस्रमः सुजनैः सह ॥”, H. i. 151.

(c) All but indeclinable participles, like most other verbal derivatives, are properly adjectives and agree with their substantive in gender, number, and case : “स्वयमर्थं दत्ताभिवाञ्छितः”, Ki. ii. 54. ; “कृति-
व्यनाथः सशरं शरासमं”, R. ii. 52. ; “विमानमच्छस्त्रटिकाचमलया”, Si. i. 9.

141. When the adjective is predicated of two or more subjects, it is put in their combined number.

(i) If the subjects are persons and of different genders, the adjective is masculine :

“प्रतीच्छतं भैमि युवां युवानौ (m. dual)”, N. iii. 124.

“तथा वृषः सा च सुतेन मागधी ननन्दतुस्तप्तदृशेन तत्समी
(m. dual)”, R. iii. 23.

“पाण्डवाश्च महात्मानो द्रौपदी च यशस्विनी । कृतोपवासाः
कौरव्य प्रययुः प्राङ्मुखाः (m. pl.) ततः ॥”, Mah. xvii. 1. 29.

Compare Latin “*pater mihi et mater mortui sunt*” (= चतुर्थे पितरौ), Terence.

(ii) If they are chiefly things and of different genders, the adjective is neuter :

“यस्मिन् सत्यश्च मेधा च नीतिश्च भरतर्षभे । अप्रमेयाणि (n. pl.) दुर्धर्षे कथं स निहतो युधि ॥”, Mah. vi. 6. 26.

“धर्मः कामश्च दर्पश्च हर्षः क्रोधः सुखं वयः । अर्थादेतानि
सर्वाणि (n. pl.) प्रवर्तन्ते न संशयः ॥”, Ram. vi. 62. 37.

“यस्मिन् सत्यं धृतिः ज्ञानं तपः शौचं दमः शमः । ध्रुवाणि
(n. pl.) पुरुषव्याघ्रे लोकपालसमे नृपे ॥”, Mah. iii. 58. 10.

Compare Latin “*secundae res, honores, imperia, victoriae, fortuita sunt*” (= देवायत्तानि सीमाय् मानः ऋद्धिर् जयश्च हि), Cicero.

Obs. : (a) An adjective often agrees with the nearest substantive and is understood with the rest : “कामश्च जूष्णितगुणो (m. sing.) नवयौवनश्च (n. sing.)”, Ma. i. 33. ; “वसु (n.) तस्य विभीर्षे न केवलं गुणवत्तापि परप्रयोजना (f.)”, R. viii. 31. ; “कश्चिन् कुशलो (m.) तातः, चत्वा (f.) च सर्वानः-पुरैः”, K.

(b) According to Pānini i. 2. 69., if one substantive is neuter, the compound subject is regarded as neuter. But this is not correct : “व्योतिराकाशमादिषो वायुदिन्द्रो प्रजापतिः । गोपेति यावद्ध्यात्मं तावदेतान् (m. pl.) न पश्यति ॥”, Mah. xiv. 35 41. On the other hand, if the predicate be ‘thing’, the adjective will be neuter although all the substantives may be of the same gender : “द्वौषि त्राह्णे परिव्राषि दीहिवः कुतपस्विताः ॥”, M. iii. 235. Compare Latin : “*ira (f.) et avaritia (f.) imperio potentiora (n. pl.) erant*”, Livy. So in Greek.

142. When substantives are connected by a nominal predicate, the adjective agrees with the latter :

“मिथुनं परिकल्पितं (sing.) त्वया सहकारः फलिनी च नन्विमौ (dual)” Surely this mango tree and this plant were designed a couple by you, R. viii. 61.

“इयं गतं (n. sing.) सम्प्रति शीचनीयतां समागमप्रार्थनया पिनाकिनः । कला (f.) च कान्तिमती कलावतः त्वमस्य लोकस्य च नेत्रकौमुदी ॥”, Ku. v. 71.

“ऋग्यजुस्सामनामानस्तयो वेदास्तयो मता (f. sing.) ॥”, Ka. ii. 12.

“हस्तिनोऽखा रथाः पत्निः नावो विष्टिस्तथैव च । दैशिकाद्या-
विकाशैव तदटाङ्गं बलं स्रुतं (n. sing.) ॥”, Mah. xii. 121. 44.

Obs. : (a) This is specially the case when substantives are connected by इति : “इत्याध्ययनदानानि तपः सत्यं धृतिः क्षमा । अलोम इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥”, H. i. 7. ; “माता मित्रं पिता चेति स्वभावात् नित्यं हितं”, H. i. 37.

(b) If the predicate is not connective, but only descriptive, the adjective will agree with the original substantive (§ 140. a.).

143. Rarely substantives are connected by adjectives in the neuter singular, एतत् सर्वं and similar expressions being understood : (Pānini i. 2. 69. and § 113).

“संग्रामेष्वतिवर्तित्वं प्रजानां चैव पालनं । शूयूषा ब्राह्मणानाञ्च राज्ञां श्रेयस्करं परं ॥”, M. viii. 88.

“कूपोदकं वटच्छाया श्यामा स्त्री चेष्टकालयं । शीतकाले भवेदुष्णं ग्रीष्मकाले च शीतलं ॥”, Chānakya. 96.

Obs. : Compare Latin “*triste (n.) lupus (m.) stabulis*”, Virgil.

SECT. III. THE RELATIVE AND ITS ANTECEDENT.

144. The relative agrees with its antecedent in gender, number, and person :

(i) If the case is the same, it generally stands before the English antecedent :

“योऽहं द्वाभ्यां भुजाभ्यां” I, who with two arms, Vi. vi. 11.

“मनोरथस्य यद्वीजं तद्वैवेनादितो हतं” The seed which was our hope, was nipped in the bud by fate, U. v. 20.

“य इहात्मविदो विपक्षमध्ये सहसंहृदियुजोऽपि भूभुजः
सुः”, Si. ii. 116.

Obs. : But not always : “एतानि तानि जृम्भकास्त्राणि, यानि ज्ञानाद्वा
क्षीरिक्तसुपसंकानानि”, U. i. ; “इ प्राप्यते स पतमः परिदृष्टाते यः”, N. XIII. 39.

(ii) If the case is different, it generally stands
after the antecedent :

“त्वदर्थमेव विन्यस्तः शिलापादोऽयमग्रतः । यस्यायमभितः
पुष्पैः प्रवृष्ट इव केशरः ”, Ram. ii. 105. 6.

“एतत्तदेव हि वनं पुनरयं दृष्टं यस्मिन्नभूम चिरमेव पुरा
वसन्तः ”, U. ii. 22.

“तस्याच्चैवंविधायां नगर्यां राजा ताडापीडोऽभवत्—यो...
धर्मं स्थिरीचकार—यश्च... भुजबलविजिताः प्रणेशुरवनिपतयः—
येन चाक्रान्ते सिंहासने नेसुः सर्वा दिशः—यस्मै च मन्येऽनन्य-
साधारणशक्तिसम्पदे सुरपतिरपि स्पृहयाञ्चकार...”, K.

Obs. : But not always : “यः सुप्तवान् मदङ्गे तं मे प्रेक्ष्य शिखिनं ”, V. v.
13. ; “यानि प्रियासङ्घवरः चिरमध्यवासं, एतानि तानि... तटानि ”, U. III. 8.

145. When the relative has for its predicate a
substantive of different gender from the antecedent,
the relative usually agrees in gender with the predi-
cate :

“प्रेङ्गं धाम यदामनन्ति सुधियः सोऽयं निधिर्चोत्तिषां”
This is the mine of light whom (lit. which) the wise
call resplendent luster, Vi. iv. 13.

“शैत्यं हि यत् सा प्रकृतिर्जलस्य” For what is coolness
is the natural property of water, R. v. 54.

“मातसु योतकं यत् स्यात् कुमारीभाग एव सः” But what is mother's dower is the share of girls, M. ix. 131.

Obs. : (a) If the relative is in the clause containing the antecedent, it will agree with it in gender : “तत्तस्य किमपि द्रव्यं यो हि यस्य प्रियो जनः” (= he, who is dear to one, is something inexpressible to him), U. vi. 5. ; “विशेषविदुषः ब्राह्मं यत्तवीदृशते पुरः । हितुः परिचयस्यैवं वक्तुं न नि-
कैव सा ॥”, Si. II. 75.

(b) Note from the above examples that the correlative generally agrees in gender with the noun it qualifies. But read Pānini I. 4. 32. “क्रियया यमभिप्रैति स (not तत्) सम्प्रदानं”. Here लोकः is evidently understood after सः. Also Mah. I. 3. 160. : “ये ते स्त्रियौ पटं वयन्मौ धाता विधाता च” (= ये पटं वयन्मौ ते स्त्रियौ धाता विधाता च). And Ki. XIII. 58. : “ये पराक्रमवसूनि वज्रिणः” (ये = ये शराः).

(c) Compare Latin “*Cæsar Gamphos (n. pl.) pervenit quod (n. sing.) est oppidum Boeotiae*”, Cæsar.

(d) If the predicate is merely descriptive of the subject, the relative will agree with the latter : “यः (not या) पूर्वेषां नः कुलस्य प्रतिष्ठा देवः साचादेव धामा निधानं”, Vi. VII. 21.

146. When the relative stands for a whole sentence, it is used in the neuter singular :

देव ! श्रूयतां यदेकायनोभूय प्रकृतयस्त्वां विज्ञापयन्ति ।
“तथास्त्राता यस्तवायं तनूजस्ते नाद्यैव स्वामिनस्ते प्रसादात् ।
राजन्वत्या रामभद्रेण राज्ञा लब्धचेमाः पूर्णकामाश्चरामः ॥”,
Vi. iv. 45.

“यद्दिद्वानपि तादृशेऽप्यभिजने धर्मान्यथो विष्णुतः”, Vi. i. 33.

CHAP. IX. THE NOMINATIVE AND THE VOCATIVE (प्रथमा).

SECT. I. THE NOMINATIVE CASE.

147. The Nominative denotes the subject of a

sentence: "तथाद्रियन्ते न बुधाः सुधामपि", N. i. 1. See. §. 136.

148. The Nominative is used as descriptive of the subject.

(i) with verbs signifying *to be, to become, to remain* :

"स्वादन्तरायो यदि मे न तेजः" If (your) spirit had not been my impediment, R. xiv. 65.

"प्रभुर्बुभूषुर्भुवनत्रयस्य यः" Who wishing to become the lord of the three worlds, Si. i. 49.

"स्त्रिन्नाङ्गुलिः संवहते कुमारी" The bride became sweat-ed in her fingers, R. vii. 22.

"संपश्यन्ते ... भवतो राजहंसाः सहायाः" Swans will be your companions. Me. i. 11.

"नास्थाद्रपत्या धरणिः कणोऽपि" Not a point of earth remained destitute of path, N. x. 2.

"यदि सर्ग एष ते" If this (is) your resolution, R. iii. 51.

"ईशो हि मे शासिता" The Lord (is) my instructor, Ki. iii. 37.

Obs. : (a) That the predicate precedes the verb. (b) That the copula is often understood.

(ii) with Passive Verbs of *making, appointing, calling, thinking, remembering, sending, etc.* :

"ततस्तेन मुनिना कुक्कुरो व्याघ्रः कृतः" Then the dog was made a tiger by the sage, H. iv.

“युक्तः सेनापतिः कर्तुं द्रोणः प्रसभृतां वरः” Drona—the best of archers—should be made General, Mah. vii. 5. 17.

“पृथिवीतले तुलितभूदुच्यते” You are called in this world the mountain-lifter, Si. xv. 13.

“प्रसङ्ग कन्याहरणं राक्षसो विधिरुच्यते” Abduction of a girl by force is called demoniacal practice, M. iii. 33.

“अदृशराचरं विश्वं प्रसवस्तस्य गीयते” This moveable and immoveable world is said to have sprung from it, Ku. ii. 5.

“तेभ्यो विशिष्टं किं दानं मतं ते कुरुपुङ्गव” Among, them, Kuru chief, which is considered by you (to be) the best donation, Mah. xiii. 59. 1.

“अथागद्यभिमानश्च मोहो मन्युस्तथा क्षमा । मत्सरश्चैव भूतेषु तामसं वृत्तमिष्यते ॥”, Mah. xiv. 36. 18.

“हरिर्यथैको पुरुषोत्तमः स्मृतः”, R. iii. 49.

“स्वप्रतिनिधिः प्रेषितोऽस्मि” I have been sent (as) his agent, B. r. i.

“देवैः पतिर्यो वृतः” Who was chosen (their) chief by the gods, Vi. iv. 3.

Obs. : (b) When the predicate is connected with इति (= as), it presents no difficulty : “अपदिश्यसे जनति विकसील्यतः”, Si. xv. 28.

(iii) With verbs meaning *to look, appear, seem* :

“विचारमूढः प्रतिभासि मे त्व” You appear to me to be foolish in (your) judgment, R. ii. 47.

“मदनम्भानेयमालस्यते” She seems (to be) languid from passion, Sa. iii. 12.

“दृश्यते विषमोन्नताश्च बलयो भित्तौ समग्रयामपि”, Sa. vi. 16.

Obs. : (c) In such cases, इव (= as, as if) is often joined to the predicate : “प्रवचानैव दृश्यते”, Mah.

(iv) with Passive Verbs of production and birth :

“तयोरहमेकैवात्मजा समुत्पन्ना” I was born their only child, K.

“तासां जग्निरे पुत्राद्यत्वारोऽमिततेजसः । रामलक्ष्मण-
शुभ्रभरता देवरूपिणः ॥”, Ram. i. 19. 10.

Obs. : (d) Compare Latin ... *rex creatus est* (= राजा कृतः), ... *relegio dicitur* (= धर्मो निगद्यते), etc.

(e) Note that the nominative is used with the derivative of above verbs and with their infinitive, preceding शक्यः (क्या, क्य) (= can), युक्तः (जा, ज) (= should), etc.

SECT. II. THE VOCATIVE.

149. The person or object addressed to is in the Vocative :

“का त्वं शुभे कस्य परिग्रही वा”, R. xvi. 8.

“क्षियच्चिरं आम्यसि गौरि”, Ku. vi. 50.

“राम राम महाबाहो वयं त्वय्यायतामहे”, Vi. i. 49.

Obs. : Pronouns have no vocative, but adjectives have : “वसति
स्मि व कामिनां प्रियाः”, Ku. iv. 11.

150. The Vocative is often introduced by Vocative particles :

“भो भो विदेहनगरौगताः कुलचारिणः”, Ki. ii.

“अयि प्रिये कस्य कते विलप्यते”, N. ix. 103.

“हला शकुन्तले”, Sa.

Obs. : For the difference of these particles, consult my Dictionary.

CHAP. X. THE ACCUSATIVE.

SECT. I. VERBAL OBJECT.

151. Transitive Verbs govern the accusative :

“अप एव ससर्जदौ” First created water, M. i. 8.

“ह्रायेव तां भूपतिरन्वमच्छत्” The king followed her like a shadow, R. ii. 6.

Obs. : (a) Sometimes a whole sentence stands as the object : “तथेक्षितं किं तद्वेषमिवेहि”, N. iii. 52.

(b) In the Passive Voice, the object of an active verb becomes the subject and the subject is put in the instrumental case : “रक्षते भवता रहस्यनिक्षेपः” Have 'you kept the secret (I) entrusted ?, V. ii. ; “यद्वाग्वरचा जगदे कुमारी” The keeper of the zenans addressed the princess, R. vi. 45.

152. Intransitive verbs with prepositions prefixed will govern the accusative, if they acquire active sense and become transitive verbs :

दु = to run ; अभिदु, उपदु = to run over, to invade, to depredate : “प्राग्योषमुतिपाद्रवत्”, Mah. ii. 26. 7.

स्था = *to stand*; उपस्था = *to stand by, to wait on* :

“वनदेवतेयं फलकुसुमपल्लवार्चणं मामुपतिष्ठते”, U. ii.

आस् = *to sit*; अन्वास्, उपास् = *to be near, to worship* : “स्थानुमन्वास्ते”, Ku. iii. 17. ; “उपास्य साम्ब्यं विधिं”, N. xxii. 1.

शी = *to lie* ; अतिशी = *to lie beyond, to surpass* :

“पूर्वान् महाभाग तयातिशेषे”, R. v. 14.

हत् = *to be* ; अनुहत् = *to be after, to follow* :

“प्रभुचित्तमेव हि जनोऽनुवर्तते”, Si. xv. 41.

Obs. : (a) Conversely, a few transitive verbs acquire intransitive senses with the addition of prepositions :

विष् (= enter) : “विशति वासगृहं नरेन्द्रः”, U. i. १. ; “विनां विवेश”, K. ; “हृदयानि समाविवेश सः”, Ki. iii. 59.

But निविष् = *to stick, to be devoted* : “निविशते यदि शुक्शिखा पदे”, N. x. 11. संविष् = *to lie down* : “संविशेशाङ्गदी मूर्तो बद्धन् दम्भेषु दुर्मनाः”, Ram. iv. 55. 16. And so on.

(b) These distinctions must be learnt from Dictionary. It can not be exhaustively treated in a grammar.

153. Pānini notes the following :

(i) अधिशी = *to lie on* ; अधिष्ठा = *to stand on, to guard* ; अध्यास् = *to sit on, to mount* (i. 4. 46.).

“रघू रथमधिशिष्ये” Raghu lay (= slept) in the chariot, R. v. 28.

“अधितिष्ठति लोकमोजसा” Fills the world with (his) prowess, Ki ii. 38.

“अध्यास्य कन्या चतुरस्रयानं” The Princess getting on a palanqueen, R. vi. 10.

(ii) अधिवस्, आवस्, उपवस्, अनुवस् = *to dwell in* (i. 4. 48.).

“एनमधिवसति भवानीपतिः”, Ki. v. 21. ; “स्वाजोयं देशमावसेत्”, M. vii. 69. ; “ग्राममुपवसति, अनुवसति सेना”, Vāmana.

Obs. : Note the sense. Hence उपवस् = *to fast* is neuter : “ग्राममुपवसेयुक्तः”, M. xi. 260. वस् = *to put on* is transitive : “तपस्विनी हि वसते केशलाजिनवस्त्रसे”, Ki.

(iii) अभिनिविष् = *to be devoted, to be restricted* (i. 4. 47.) :

“धर्मानभिनिविश्य सन्”, Vopadeva. But this is against usage, the locative being generally used : “या या संज्ञा यस्मिन् यस्मिन् संज्ञिन्यभिनिविशते”, Kāsikā. Compare § 152. a.

154. Some verbs are both intransitive and transitive and will take an object when used as active verbs :

चर् = *to graze* ; also *to graze on* : “नवग्रस्यं सुखं चेतः” Grazed young grass contented, V. p. v. 8. 13.

हस् = *to laugh* ; also *to laugh at* : “दशाननादीन् ... हसत्यसी” He laughs at Dasanana and others, Si. i. 71.

क्रुग् = *to cry* ; also *to cry for, cry against* : “खगास्तमाचुक्शरारवैः खलु” The birds surely cried against him with (their) cries, N. i. 128.

Obs. : This is however not so common in Sanskrit as in English, the causal form being generally used to give transitive force to intransitive verbs : त्वरते (= to hasten), त्वरयति (= to hasten one) ; पश्यति (= to move), पश्ययति (= to move anything) ; चरति (= to graze), चारयति (= to graze animals) ; etc.

155. Causals of intransitive verbs govern the accusative :

“पातयिष्यामि द्यनान् वदनादखिलांस्तव” I will fell all (your) teeth from your mouth, V. p. v. 16. 7.

“भ्रंशयिष्यामि तं राज्यात्” I will deprive him of (his) kingdom, Mah. iii. 58. 14.

“न वर्धयति तस्य तां” Does not advance his (fortune), Si. ii. 32.

SECT. II. DESCRIPTIVE OBJECT.

156. Verbs signifying *to make, to appoint, to chose, to know, to esteem, to name, to call*, and the like, in addition to a direct object, will govern a **FACTITIVE ACCUSATIVE** descriptive of object :

“कामपि गणिकामवरोधमकरोत्” Made a certain courtesan (his) mistress, D. vi.

“विधाय रत्नान् परितः परेतरान्” Making (his) own (men) guards around (him), Ki. i. 14.

“सन्भाव्य भर्तृरमसू युवान्” Choosing this youth (as your) husband, R. vi. 50.

“भर्तृभिर्न प्रियमविधवे विद्धि मामम्बुवाहं” Unwidowed

(lady), know me a cloud (to be) a friend of (your) husband, Me. ii. 38.

“इयोरप्येतयोर्मूलं यं सर्वे कवयो विदुः” What all sages consider (to be) the root of both of these, M. vii. 49.

“यमामनन्त्यात्मभुवोऽपि कारणं” Whom (they) regard (as) the cause of even the self-born (Brahmá), Ku. v. 81.

“अतः पिता ब्रह्मण एव नाम्ना तमात्मजम्भानमजं चकार”
Therefore the father named the son Aja after Brahmá, R. v. 36.

Obs. : (a) With इति, the nominative must be used : “यानाहुः सर्वबीजप्रकृतिरिति” (= whom they call the nature of all seeds), Sa. i. 1. ; “राजा सूनीचन्द्रापीड इति नाम चकार” (= the king kept the same of the son Chandrápida), K.

(b) The factitive accusative becomes a predicative nominative after the passive of the above verbs (§ 148. II.).

157. Intransitive verbs are sometimes followed by a COGNATE ACCUSATIVE, descriptive of the sense involved in those verbs :

“ववर्ष शरवर्षाणि” Rained showers of arrows, Mah. vi. 52. 9.

“नात्राद्यपि गुरौ शिष्यो वासमात्यन्तिकं वसेत्” A pupil is not to live a long living (i. e. for a long time) with a preceptor who is not a Bráhmaṇ, M. ii. 262.

“एकविंशतमा जातौः पापयोनिषु जायते” Takes twenty-one births in infernal sources, M. iv. 166.

“जयपरशुना तप्यतेऽसौ तपांसि” He is making penances with (his) victorious axe, B. r. iv. 41.

“सहस्रशोऽसौ शपथानशप्यत्” He swore thousands of oaths, iii. 32.

Obs. : (a) Compare Latin *jusjurandum jurare, somnium somniare*, etc. So in Greek.

(b) Expression like गीतं गायति (= to sing a song), रावं रौति (= to sound a sound), etc. do not require any explanation.

SECT. III. DOUBLE ACCUSATIVE.

158. Verbs signifying *to ask, to beg, to speak, to send, to take, to lead, to teach, to win, to fine, to milk* may take two accusatives one of the thing and another of the person :

“वायहेतुसस्याः परिजनमपृच्छत्” Asked (her) attendants the cause of her tears, K.

“तां त्वां सम्बरणस्यार्थे वरयामि विभावसो” Fire, I beg her (of) you for Sambarana, Mah. i. 171-21.

“तां ययाचे वरारोहं” Asked it (garland) from the beauty, V. p. i. 9. 4.

“भिचे वार्ष्णेयपादौ वामेकां तृप्तिं प्रयच्छतम्” I beg you Krishna and Arjuna ‘grant (me) one satisfaction’, Mah. i. 221. 2.

“तां न किञ्चिद्वदामि द्रुतमुपनम किं मामाह सा शंस हंस” I say nothing to her, but O swan, come up quick and say what she told me, N.

“प्रत्यूचे बालिनं रामो नाकृतं कृतवानहं” Rāma replied (to) Bali ‘I have not done any misdeed’, B. vi. 134.

“माधवं पुत्रं कुण्डिनपुरादिमां पद्मावतीं प्रहिण्वता” Who has sent his son Mádhava from Kundinapura (to) this Padmāvati, Ma. i.

“नय मां नवेन वसतिं पयोमुचा” Take me home on a new cloud, V. iv. 67.

“रथान् क्षितिमानिन्युः” Brought the chariots to the ground, Ki. vii. 19.

“शासितुं येन मां धर्मं मुनिभिस्तुभ्यमिच्छसि” That you wish to teach me duty befitting sages, Ki. xi 42.

“निषधान् प्रतिपद्यस्व जित्वा राज्यं नलं नृपं” Acquire Nishadha, winning the kingdom from the king Nala, Mah. iii. 59. 5.

“सीमाभेत्तारमुत्तमसाहसं दण्डयित्वा पुनः सीमां लिङ्गा-
न्वितां कारयेत्” Fining destroyers of landmarks the highest fine, shall cause their restoration (by them), V. 8.

“भास्वन्ति रत्नानि महौषधीय... दुदुर्धरती” Milked the earth resplendent gems and great medicinal plants, Ku. i. 2.

Obs. : (a) मञ् (to churn) may take two accusatives, but is generally found with one : “ततो मयितुमारब्धा मेनेय तरसाद्यत”, V. p. 1. 9. 83. ; “मन्त्रपुस्तदधि देवाः स्रष्टाप्समद्यतं ततः”, Mah. 1. 14. 13.

(b) Old grammarians include चि (to gather) and दध् (to check). Hence Bhatti : “ग्रीकं वित्तमवाहयत्”; “मता स्वादवचिन्ताना कुसुमान्याममदमान्”, vi. 9 and 10. But this is against good usage : “सा दुष्टकन्या निगडित-परवच्यारके निरीडय्या”, D. II. ; “अपतदुद्यतरोचिषीषयाया”, Si. VII. 38.

(c) Later grammarians (Bhattoji Dikhita, Kramadishvara, etc.) add more— लब् (= to draw), मुष् (= to steal), बह् (= to carry), पष् (= to cook : not in K.), but I do not know under what authority. “वृत्तकं चितायाः प्रसभमाकर्षन्ती”, D. VI. ; “निकटुमर्थं चकमे कुवेरात्”, R. v. 28. ; “अजिनरत्नमुदारकान्धुषित्वा”, D. II. ; “बह्व्ययीध्यामनुराजधर्मी”, R. XIII. 61 ; “अदेष्टेपके दुग्धे तु वृत्ताकांसष्टुलान् पचेत्”, Bha.

(d) Two accusatives are used as we may use both the accusative of person and the accusative of thing. For instance, मामवनीत् (= told me) or इदमवनीत् (= told this) ; मामयाचत (= asked me) or इदमयाचत (= asked this) ; गां दूदीह (= milked the cow) or दुग्धं दूदीह (= milked milk) ; etc. It will be seen that दध् cannot take an accusative of the locative and चि, लब्, मुष्, बह्, पष् an accusative of thing.

(e) Compare Latin *hoc te oro* (= त्वामिदं याचे), *multa me interrogavit* (= बहु मामपृच्छत्), etc. So in Greek.

In these cases, the second case stands for another case: त्वामिदं याचे = त्वदिदं याचे. So in Latin.

(f) Verbs meaning *to give, to pay* may take two accusatives from the analogy of other languages, but classical writers always put the accusative of person in the dative.

159. Causals of transitive verbs, retaining causal senses, take two accusatives :

“स योगी याज्ञवल्करस्त्वां वेदान्तानध्यजीगपत्” The reverend sage Yagnavalkya taught you the entire Veds, An. iii. 13.

“ततो द्रोणोऽर्जुनं भूयो रणशिक्षामशिक्षयत्” Then Dro-na again taught Arjuna military studies, Mah. i. 130. 28.

“भार्यां दाशरथिश्चित् चित्रकूटमदर्शयत्” The son of

Dasaratha shewed his wife the picturesque Chitrakuta, Ram. ii. 163. 2.

“हीनन्तु दापयेत् दण्डश्च सपथं राज्ञे धनिने धनमेव च”
Shall make the loser pay a fine with stake to the king
and the money to the creditor, Y. ii. 18.

“वसति प्रिय कामिनां प्रियास्वदृते प्रापयितुं क ईश्वरः”
Love, who but you is able to take darlings to the residences of (their) lovers, Ku. iv. 11.

“प्रसङ्गघातिनश्चैव शूलमारोपयेद्भरान्” Shall impale
violent murderers, Y. ii. 276.

दिशं प्रास्थापयद्राजा सुषेणं पश्चिमां तथा” The king also
sent Sushena to the western quater, B. vii. 51.

“आत्मानश्च पशुश्चैव गमयत्युत्तमां गतिं” Leads both
self and the animal to good places, M. v. 42.

“अयाचितारं न हि देवदेवमद्रिः सुतां याहयितुं शशाक”
The Mountain could not ask unasked the god of gods
to accept (his) daughter, Ku. i. 52.

Obs. : (a) Kramadisvara finds fault with the last example, but without understanding it. In the sense of making one accept, याहयति will take the instrumental of person (§ 160. a.), but here the expression अयाचितारं clearly shews that याहयति has a different sense.

(b) Proper causals are unknown in Greek and Latin. But as in English, they have generally another set of verbs for the Sanskrit causals, which take two accusatives.

(c) When causal verbs do not retain causal senses, they cannot take two accusatives: “अयं पक्षि नमयित्वा शर्वरीः सुर्वकल्पः”, R. xi. 92.

160. When, however, the person (or thing) is the agent, the instrumental will be used :

“आज्ञां कारय रक्षोभिः” Get your orders carried out by Rakshasas, B. viii. 84. [But जगदाज्ञां कारितं, Ku. iv. 29., because जगत् is not the instrument, but the object on which the order falls].

“जीमूतेन स्वकुशलमयीं हारयिष्यन् प्रहति” Wishing to convey his good news through the cloud, Me. i. 4.

“निगडेनातिबलवत् पुरुषैरबन्धयन् मां” Had me very tightly bound with fetters by men, D. vi.

Obs. : The above rule is properly the best test as to where the instrumental will be used. It may be added that when the causal verb is represented by another verb in English, two accusatives will be used : पश्यति (= to see), दर्शयति (= to shew) ; शिष्यते (= to learn), शिष्यति (= to teach) ; स्मरति (= to remember), स्मरयति (= to remind) ; भुङ्क्ते (= to eat), भोजयति (= to feed) ; प्रविशति (= to enter), प्रवेशयति (= to admit) ; etc. When there is no such verb and recourse must be had to the verb *to get* or *to some other verb* and *by* or *through*, the instrumental must be used : e. g. तेनेदं भोजयामास in the sense of *had it eaten by him* ; पाठयति पत्रं माणवकेन in the sense of *gets the letter read by Manavaka* ; and so on. Hence the causal verbs will have different construction according to sense.

SECT. IV. OBJECT AFTER PASSIVE VERBS.

161. Verbs taking two accusatives (§ 159 and 160) will take the accusative of thing in the passive, the accusative of person being in the nominative.

“मयाङ्क पृष्टः कुलनामनौ भवान्” Sir, you were asked by me your name and race, N. ix. 1.

“याचिता तेन तन्वङ्गो मालां विद्याधराङ्गना” The slender nymph being asked the garland by him, V. p. i. 9. 5.

“भिक्षिता शतमखी सुकृतं यत्” The good which was begged from hundred sacrifices, N. v. 21.

“लज्जते न गदितः प्रियं परः” Others do not feel a shamed when addressed in sweet words, Si. xiv. 2.

“नीतस्याहं निशाचरेण कन्यकानिकेतनं” And I was taken by the night-rover to the edifice of the princess, D. vii.

“अनुशिष्टोऽसि केनेष्टक्” By whom you have been taught such, V. p. i. 17. 19.

“सहस्रमेकं निष्कानां रुक्मिणा विजितो बलः” Rukmi won one thousand sovereigns from Bala (bhadra), V. p. v. 28. 13.

“पञ्चाशद्ब्राह्मणो दण्ड्यः” A Bráhmāna should be fined fifty (panas), M. viii. 268.

“मनोषितं द्यौरपि येन दुग्धा” By whom even the heaven was milked (of) his wish, R. v. 33.

“देवासुरैरमृतमम्बुनिधिर्ममये” The ocean was churned nectar by the gods and titans, K. v. 30.

“स गमितः साधुर्जटायुर्दिव” The good Jatáyu has been driven to heaven, Vi. v. 23.

“स मुक्ता समेतद्राज्यं भूय एव यादयितव्यः” He must be released and asked to accept his kingdom again, D. iii.

“येन रावणपुरन्दरइन्द्रसंरम्भं आरितोऽस्मि” By which I am reminded of the fight between Ravana and Indra, Vi. i.

Obs. : (a) The rules in native grammars are very confused and by no means quite correct. For instance, it is said (S. k.) आरयति takes the instrumental, but read the last example.

(b) The same construction occurs in other languages: *omnes milites artes eductus fuerat; multitudo Germanorum Rhenum transducitur.* So in Greek.

(c) Causal verbs (§ 160) not taking two accusatives cannot take an accusative in the passive: “पूर्वे तिरस्कारिताः” [मया कर्मणा], Vi. v. 23.

SECT. V. ACCUSATIVE WITH VERBS OF MOTION.

162. All verbs meaning *to go, to come, to reach*, and the like take an accusative of the place or person to which motion is directed :

“नारदस्त्रिदशधाम जगाम” Nārada went to the abode of the Thirteen (gods), N. v. 1.

“युधिष्ठिरं द्वैतवने समाययो” Came to Yudhishtira in the Dvaita forest, Ki. i. 1.

“प्रत्युद्गतो मां भरतः ससैन्यः” Bharata has come out with the army (to receive) me, R. xiii. 64.

“महर्षेराश्रमं प्रापत्” Arrived at the hermitage of the great sage, R. i. 48.

Obs.: (a) Verbs of motion, *when used literally*, may take a dative instead of the accusative: “उत्पद्येन पथे गच्छति”, S. k. ; “नरकावेव गच्छति”, Mah. ; “नगरायोदयलम्”, D. II.

They are also found with the locative, especially with words meaning ‘here’, ‘where’, etc.: “किमयमवागमिष्यति” (= will he come here), K. ; “तत्र गच्छामहे भद्रे”, “यावदन्वत्र गच्छामि”, Mah. v. 117. 2. 21. ; “एकदा गतो विदेहेषु”, D. III.

(b) When used figuratively, the accusative must be used: “क्षिप्तमवस्थीः कर्णपथमायात” (= has it come to your ears), Sa. vi. ; “तस्यैव सुनी गच्छेत्” (= all those will go to the dogs), M. viii. 90.

(c) Compare Latin “*Italiam venit*” (= इतालीमाजगाम) ; “*it clamor caelo*” (= अनिरगात् नभसे), Virgil. So in Homer.

163. Verbs of motion are often used with an accusative of quality, where in English the verb ‘to become’ would be used with a corresponding adjective :

“क्षोभमगमदतिमाद्रमहो” Became exceedingly enraged, Si. xv. 47.

“व्रजति व्यर्थकर्ता सुभाषितं” Good advice becomes of no use, Si. xvi. 43.

“नरपतिहितकर्ता द्वेष्यतां याति लोके” Royal benefactors become the object of popular hatred, P. i. 3.

Obs.: Compare Latin “*pervenit ad desperationem*” (= निराशतां व्रजति), etc. In Greek, *eimi* is equal to both अस्मि (Latin *sum*) and एषि (Latin *eo*, pl. *imus* एमः).

SECT. VI. ACCUSATIVE OF TIME AND SPACE.

164. The accusative is used to denote duration of time :

“दिवाप्यहान्यहंसि सोदुमर्हन्” Sir, please wait for two or three days, R. v. 25.

“न वर्षं वर्षाणि हादश दशशताक्षः” The thousand-eyed (Indra) did not rain for 12 years, D. vi.

“सुहर्तमात्र” but for a moment, N. i. 136.

Obs. : Compare Latin *unum diem vivunt*, Cicero. In Greek, the use is not consistent.

165. The accusative is used to denote extent of space :

“क्रोधं कुटिला नदी” The river meanders for two miles, S. k.

“विष्ठीर्णां योजनशतं शतमध्यहमायता । शक्रस्य तु सभा दिव्या पञ्चयोजनमुच्छिता ॥” The divine hall of Jupiter is hundred Yojanas broad, more than 150 Yojanas long, and five Yojanas high, Mah. ii. 7. 1-3.

“वास्यते यस्य पुष्पाणां गन्धेनोर्वी त्रियोजनं” (= for three Yojanas), V. p. v. 31. 11.

Obs. : So in Latin and Greek.

SECT. VII. OTHER USES.

166. The accusative is used with the particle धिक् and rarely with हा, meaning *fie, shame* :

“धिक् सानुजं कुरुपतिं धिगजातयदुं, धिग् भूपतीन् विफलमस्त्रभृती धिगस्मान् ।” Ve. ii. 11.

“हा कृष्णभक्त” Woe to the faithless in Krishna, S. k.

Obs. : (a) धिक् is also used with a whole sentence : “धिक् पादेन मया रिपाविव कथं बहो बधायोधमः” Vi. v. 46.

(b) Latin uses the dative in such cases : “*hei misero mihi*” (= हा मानधन्य).

167. Nouns ending in हन् from transitive verbs may govern the accusative :

“विजेतारं सेनाः, सततमपहन्तारमसुरान्” The conqueror of armies and constant slayer of demons, Vi. iv. 18.

“सम्भावयिता बुद्धान्, प्रभावयिता सेवकान्, उद्भावयिता बन्धून्, न्यग्भावयिता शत्रून्” Who respected the wise, advanced the employees, started up friends, disgraced enemies, D. viii.

C 3. : (a) This construction is, however, very pedantic and good writers invariably use the genitive instead of the accusative : “कर्ता काव्यनाटकाख्यायिकाप्रभृतीनां”, K. ; “हवस्य हन्ता”, Ku. II. 20. ; “वसस्य भर्ता सुवसस्य गोमा”, Mah. I. 3. 143.

(b) Grammarians add also derivatives in लृक् (except कालुक् : “लक्ष्म्याः कालुकी इति”) : “देव्यान् घालुकी इति”, S. k. ; “बागालुक् वाराणसी रण बाहुः”, Kāsikā ; “तवास्मि मां घालुक्मय्युपेक्षसे”, N. ix. 150. The rule is restricted to transitive verbs and even there, they are mostly used absolutely without any object.

168. Derivatives in एन *signifying direction* may agree with the accusative :

“तवागारं धनपतिगृहानुत्तरेणाक्षदीयं” There our residence is to the north of the house of the god of wealth, Me. ii. 14.

“अथे दक्षिणेन वृक्षवाटिकामालाप इव श्रूयते” O, something like conversation is to be heard to the south of the garden, Sa. iii.

“ततश्च पश्चिमेन प्रयागं रात्रिमेकामतिवाद्य”, B. r. vi.

Obs. : This use is however pedantic, the ablative or the genitive, as will be shewn, being more frequently found. It is also doubtful without good old manuscripts whether Kalidāsa wrote in the first case, गृहात् or गृहान् (न and त resembling so much and the use of the plural being quite unnecessary) and in the second case वाटिकायाः or वाटिका, there being so many silent corrections in prose.

CHAP. XI. THE INSTRUMENTAL.

N. B. There is no instrumental case in Latin or Greek. Hence the ablative in Latin and the Dative (in the absense of any ablative) in Greek serves the purposes of the Sanskrit Instrumental.

SECT. I. PRELIMINARY.

169. The Instrumental is used to denote the subject of all Passive Verbs :

“तथा न विव्रतो मदनो न च संवृतः”, Sa. ii. 12.

“ततो देव्या किमभिहितं” Then what was said by the Queen, Ve. i.

170. The Instrumental is used to denote the subject of all Neuter Verbs used Passively :

“मयाप्यस्मिन्वसुनि न शयानेन स्थीयते” I will not also be sleeping over it, Mu. i.

“जनस्य चित्तेन तयानुगम्यते” Man’s mind goes in that direction, N. i. 120.

“इति चक्रुधे भृशमनेन” Thus he became exceedingly angry, Si. xv. 11.

171. The Instrumental is used to denote the instrument, object, or means with which anything is done :

“केनापदेशेनाश्रमदं गच्छामः” Under what pretext, we will go to the hermitage, Sa. ii.

“संचूर्णयामि गदया न सुयोधनोरु” Shall I not with my mace pulverize the thighs of Suyodhana, Ve. i. 15.

“स प्रत्यग्रैः कुटजकुसुमैः स्वागतं व्याजहार” He expressed welcome with fresh wild jasmines, Me. i. 15.

“तन्मुखेन” Through him, D. ii.

“गणितं तुलितं मेयं क्रियया रूपतः श्रिया” By counting, by weighing, by measuring, by work, by beauty, by lustre, N. s.

“दृष्ट्या परं न हृदयेन न केवलं तैः, सर्वात्मनैव सुतनौ युवभिर्ममज्जे” The youths were dipped in the fair damsel not only with (their) looks, not only with (their) heart, but with (their) whole soul, N. xi. 2.

“दीव्यताच्चैस्तदानेन” Then by him playing with dice, Ve. i. 13.

Obs. (a) : *अद्यान् दीव्यति* is = *to play dice*; Ki. xi. 47. and not = *to play with dice* as native grammarians assert. So “*अद्यान् वपति*”, Mah.

II. 59. 4. So in Latin *ludere alea* (बच्चेः) or *aleam* (बचान्). In N. xvii. 122. “दिव्याः स्त्रीर्दोष्यत खयं” Sriharsha does not follow even grammar, for Pānini’s rule is that the object of दिव् may be put in the instrumental (दिवः कर्म च) and not that any instrument or companion may conversely be put in the accusative.

“चरुभिर्यजेरन् ते सरस्वती” They should worship Minerva with oblations, M. viii. 105.

Obs. (b) : This use of यज् is confounded by native grammarians with its sense of sacrificing and a special rule added for this use. So in Latin *facio* is used with the ablative or accusative according to sense.

“संसक्तश्च तया मृग्या” Pairing with the hind, Mah. i. 116. 8.

Obs. : (c) All verbs compounded with सं (Latin *con*) and retaining its sense of *with* will agree with the instrumental : “स्त्रीभिनिष्ठा तदनु संसक्तजे कुमारः”, R. xiii. 73. Hence Pānini’s rule II. 3. 22, “संज्ञोऽन्यतरस्यां कर्मणि” is either unnecessary or incorrect. Commentators are satisfied with an illustration “मात्रा मातरं or पित्रा पितरं संजानीते” but it appears to me to be very unhappy. In the sense of *recognizing, knowing thoroughly* it can take only the accusative. Compare “त्वां (not त्वया) संजानामा”, Say. i. 72. 5. Compare also Latin uses of *cognosco*. But Bhatti viii. 702 has “नेष्टित्वा संजानामः”, but his pedantry is well-known.

SECT. II. INSTRUMENTAL OF CAUSE, MANNER, AND QUALITY.

172. The Instrumental is used to denote cause, reason, motive :

“जातिमात्रेण किं कश्चित् पूज्यते हन्यते कश्चित्” Is any one honoured or killed simply on account of his caste, H. i. 57.

“दीनदयालुतयावनीपालः” The king out of compassion for the miserable, N. i. 143.

“धूमेमान्निरगुमीयते” Fire is inferred from smoke, N. d. ii. 1. 6.

Obs. : (a) The ablative is also used in this sense. But the Instrumental must be used with feminine nouns: “भक्त्या गुरौ नय्यगुह्यव्याच”, R. II. 63. ; “रमसया गु दिगन्तदिह्यया”, Ki. v. 1. Compare § 189. 6.

(b) With words meaning *reason*, the genitive must be used: “यत्नस्य हेतोर्वद्वातुमिच्छन्” (= wishing to quit much for a little), R. II. 47.

(c) Bhāshya lays down words meaning *reason*, *cause* may be used in this sense in any case in agreement with pronouns. But he is wrong. The forms को हेतुः, कं हेतुं will never be found in the sense of “for what reason”. The forms कस्य हेतवे, कस्य निमित्ताय will be found not in the sense of *for what reason*, but in the sense of the dative “for what purpose, for what object”. The form कस्य हेतोः is found, but हेतोः is not necessarily genitive. The Instrumental and the ablative (केन हेतुना, कस्याहेतोः, etc.) are the proper forms, and the locative is found but in slightly different sense.

173. The Instrumental is used to denote how an action is done, representing English *in*, *on*, or *through* :

“पदं विमानेन विगाहमानः” Passing through the place in a chariot, R. xiii. 1.

“यया दिशा धावति वेधसः सृष्टा” In whichever direction runs the caprice of Fate, N. i. 120.

“आनुष्टुभेन छन्दसा देवीं वाचमुदीरयत्” Uttered divine speech in Anushtubh metre, U. ii.

“वाचा दारुण्या क्षिपन्” Abusing in vile language, M. viii. 217.

“मनसा समाख्यत्” Counted in his mind, Si. xv. 42.

“कः शालभेन विधिना लभतां विनाशं” Who would meet destruction in the way of butterflies, Mu. i. 10.

“तमपि स्कन्धेनोद्ध्य” Carrying him also on the shoulders, D. vi.

नतन मूर्ध्ना हरिरयहीदपः” Krishna accepted the water on his bent head, Si. i. 18.

“एकेन कमण्डलुं कलयन्तं, अपरेणाक्षमालिकां करेण कलयन्तं” Carrying a pot on one hand and beads on the other, K.

“क्वचित् पथा सञ्चरते घनानां” Now it goes through the way of clouds (= sky), R. xiii. 19.

Obs. : Locative can be used only when there is *rest* or anything occurs in a state of rest : “इति मनसि विदित्वागुद्यतः संव्यजनौ”, N. XIII. 54.

174. The Instrumental is used in connection with a person or thing to denote the points of comparison or the particulars referred to :

“कुलेन कात्या वयसा नवेन गुणैश्च तैस्तैर्विनयप्रधानैः” By birth, in beauty, in youth, and in the excellences headed by civility, R. vi. 79.

“पूर्वान् महाभाग तयातिशेवे” In this respect, highly fortunate (king), (you) excel your ancestors, R. v. 14.

“नाम्ना सुतीक्ष्णचरितेन दान्तः” By name Sutikshna, peaceful in character, R. xiii. 41.

“मुखेन पूर्णेन्दुनिभस्त्रिलोचनः” In his face, like the full moon with three eyes, Si. i. 70.

“वपुषा वर्चसा चैव शिखामिव विभावसीः । प्रसन्नत्वे च
कान्त्या च चन्द्रशिखामिवामलां ॥”, Mah. i. 169. 16.

Obs. : (a) Compare Latin *pedibus aegers* (equiv. to पाद्भिः अस्वस्थः),
virtute praecedunt (= विक्रमेणातिशेरेते), etc.

175. The Instrumental is often used to qualify statements, being generally equal to English adverbs :

“यथा प्रकृत्या मधुरं गवां पयः” As cow’s milk is naturally sweet, H. i. 16.

“मायया, अमायया” Deceitfully, guilelessly, M. vii. 104.

“सुखेन लभ्याः” Easily to be got, Ki. i. 17.

“न खरो न च भूयसा मृदुः” Neither strict nor exceedingly mild, R. viii. 9.

“प्रायेण श्रेयांसि लब्धुमसुखानि विनान्तरायैः” As a rule, it is difficult to acquire anything good without impediments, Ki. v. 49.

Obs. : It will be seen that, in English also, the idea may be expressed by ‘by’ or ‘with’ : प्रकृत्या (= by nature) ; मायया (= with deceit) ; सुखेन (= with ease) ; etc. So in Latin *natura* (= निरुपेक्ष), *magna diligentia* (= महता यत्नेन), etc.

SECT. III. INSTRUMENTAL OF TIME AND SPACE.

176. The Instrumental denotes the time or space in which an action is finished or expected to be finished :

“पञ्चषैरहोभिर्वयमेव तत्र गन्तारः” In five or six days, we will go there, Mu. v.

“कियद्भिर्दिवसैः परापतिष्यन्ति” In how many days, will (they) come up, K. ii.

“प्राप्ता सुहृतेन विमानवेगात्” We have arrived in a moment on account of the speed of the chariot, R. xiii. 17.

“त्रिचतुरेः प्रयानकैरप्राप्त एवाच्छीदं” Before reaching the (lake) Clear Water by three or four marches, K. ii.

Obs. : (a) The Ablative may be used in the same sense with चच, सुहृते, and निमेष, as the intervening time is in fact nothing : “स सुहृतादय इषो इतीशाशामवत्तद्”, Mah. v. 120. 22.; “अहम्यत निमेषाद्वादी-रहसं समाख्यतः”, Mah. vi. 64. 56.

(b) Compare Latin *decem annis unam cepit urbem* (= दशभिर्दशैर्न-रैका जगद् नगरौ), etc.

(c) The forms चिरं (= long) for a long time), चिरैष and चिरात् (= in or after a long time, late), चिराय (= continuously, for ever), चिरस्य (= after a long interval, from a long time) should be specially noted, specially as grammarians make no distinction between them : “चिरं दृता” (= long held), Ki. i. 29. ; “कियच्चिरं आयसि” (= how long will you toil), Ku. v. 50. ; चिरैष लब्धाः” (= got after a long time), N. i. 41. ; “कियच्चिरैषास्माकं अरिष्यति” (= how long after, (you) will remember of us), Sa. vi. ; “अयमचिरादेव फलीन्म खोऽपि भविता” (= it will soon be bearing fruit), Vi. vi. ; “चिराय पर्येव सुखस्य साधनं” (= consider to be the instrument of happiness for ever), Ki. i. 44. ; “आत्मापराधं सुहृते चिराय” (= removing her offence for ever), R. xvi. 85. ; “चिरस्य दृष्टेव दृष्टोऽस्त्येव” (= as if seen after a long time, as if risen from death), Ku. vii. 4. ; “चिरस्य खलु कालस्य जामदग्न्यः सगयो वतन्ते” (= surely, from a long time, Jāmadagnya has masters), Vi. iii. The use of temporal genitive in this sense is found in Greek.

SECT. IV. SPECIAL USES.

177. The Instrumental is used with Verbs signifying *to be deprived, to be freed, to get rid of* :

“प्राणैरेनं न व्ययूयुजत्” Did not deprive him of his life, D. i.

“मदनेन विनाकृता रतिः” Love deprived of Cupid, Ku. iv. 21.

“प्राणैर्वा ह्याप्यतेऽचिरात्” Or will be soon deprived of his life, A. r. ii. 2. 62.

“शूद्रः सर्वेण ह्यीयते” Sudras forfeit every thing, M. vii. 374.

“विरहितैरचिरद्युतितेजसा” Destitute of the lustre of lightning, Ki. v. 6.

“मुच्यते पातकैः सर्वैः” Gets rid of all sins, M. xi. 259.

Obs. : Verbs signifying *to free*, however, more commonly agree with the ablative : “तच्छायापात् प्रमुच्यते (= is freed from the sin), M. xi. 23.

178. The Instrumental is used with the particles *अलं* (= enough of), *कृतं* (= away with), *किम्* (= what is the use of) :

“अलं विवादेन” No use of quarrelling, Ku. v. 82.

“अलं क्रिया” Away with shame, R. v. 58.

“अलमावेगेन” Be not ashamed, Mu. ii.

“अथास्ति शक्तिः कृतमेव याञ्जया” Or if he is powerful, away with begging, Ki. xiv. 20.

“किं कुलेनोपदिष्टेन” What is the use of reciting one’s lineage, Mr. viii. 28.

“सुखं यदि किमिन्दुना, यदि चलाचले लोचने. किमुत्पल-
कदम्बकैर्यदि तरङ्गभङ्गी भ्रुवौ । किमात्मभवधन्वना, यदि सुसं-
यताः कन्तलाः किमम्बुवहडम्बरैर्यदि तनूरियं किं श्रिया ॥”
Vi. vi. 9.

179. The Instrumental is occasionally used without the preposition सह to denote *in company with*, *along with* :

“तेन दीव्याम्यहं त्वया” I play with you with it, Mah. ii. 61. 1.

“उषित्वा स वने वासं ब्राह्मणैः शंसितव्रतः” Mah. i. 84. 2.

“मात्रा स्वस्ता दुहित्वा वा न विविक्तासनी भवेत्” M. ii. 215.

Obs. : (a) सह is however generally used, like *cum* in Latin : “अनेन युना सह पार्थिवेन” (= with this young prince), R. vi. 35. It is used even when its sense is inherent in the word with which it agrees : “चण्डाल्या सह संवासः” (= cohabitation with a Chandāla woman), M. viii. 373.

(b) This sense is poetically expressed in various ways : “रतिप्रितीये मद्ने प्रपन्न” (= when Cupid arrived with Love as his companion), Ku. iii. 35. ; “सचीसह” (= with his consort Sachi), R. viii. 32. ; “अयमात्मना द्वतीयः” (= he with two others), Vi. 1. Note the peculiar use of the ordinals.

(c) Compounds with स- are common : “सकलसौदर्यो जीययितव्यः” (= should be released with his family and brothers), Mal. 1.

CHAP. XII. THE DATIVE.

SECT. I. DATIVE OF INDIRECT OBJECT.

180. The Dative is used to denote the indirect object of a verb, representating English ‘to.’ Verbs meaning *to give, to deliver, to rend, to communicate, to disclose, to explain, to shew, to promise, to represent,* and the like require this construction :

“किं वस्तु विदन् गुरवे प्रदेयं” Sir, what things are to be given to your preceptor, R. v. 24.

“तस्मै राजा ददाति तनयाञ्च यौवराज्यञ्च” The king gives to him (his) daughter and lieutenancy, K. s. 24. 53.

“सुमतये मन्त्रिणे तदनुजमर्पितवान्” Gave his younger to the minister Sumati, D.

“इयं पत्रिका तस्यै कन्यकायै देया” This note is to be delivered to her, K.

“तं दिदेश सुनये सलक्ष्मणं” Made him over to the sage with Lakshmana, R. xi. 2.

“भोजनं दूतो रघवे विसृष्टः” An envoy was sent by Bhoja to Raghu, R. v. 39.

“प्रजिघाय हरिरस्मै हरिणीं सुराङ्गनां” Indra deputed to him the nymph Harini, R. viii. 99.

“सर्वमिदमुदन्तजातं दर्पसाराय सन्दिश्य” Despatching to Darpasára the news of all this, D. i.

“इयमसुखै नेया” This is to be taken to her, D. iii.

“सद्यो विततार तस्मै योगं” Instantly communicated the formula to him, Ki. iii. 26.

“इमं विवस्वते योगं प्रोक्तवानहमव्ययं । विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥” G. iv. 1.

“तस्याः प्रसन्नेन्दुमुखः प्रसादं गुरुर्नृपाणां गुरवे निवेद्य । प्रहर्षचिह्नानुमितं प्रियायै शशंस वाचा पुनरुक्तयेव ॥”, R. ii. 68.

“यस्मै मुनिर्ब्रह्म परं विवर्त्ते” To whom the sage disclosed the Supreme Spirit, Vi. ii. 43.

“याज्ञवल्क्यो मुनिर्यस्मै ब्रह्मपारायणं जगौ” To whom the sage Yagnavalkya sang the entire Ved, Vi. i. 14.

“तत्तदभूमिपतिः पत्न्यै दर्शयन् प्रियदर्शनः” The good-looking monarch shewing all these to his consort, R. i. 47.

“तथेति च प्रतिज्ञाय द्रोणाय कुरुपुङ्गवः” The Kuru chief promising ‘very well’ to Drona, Mah. i. 137. 14.

“राज्ञे प्रतिशुत्य पयस्विनी सा” The milch cow promising to the king, R. ii. 65.

“अर्हणामर्हते चक्रुः” Gave reception to the honorable (king), R. i. 55.

“प्रौताभ्यः प्रकृतिभ्यः प्रियमिच्छन्ति राजानः” Kings wish good to their loyal people, Mu. i.

“प्रतिवाचमदत्त केशवः शपमानाय न चेदिभूभुवे” Krish-

for i. e. for acquiring fame), R. 1. 7. ; “ग्रन्थाय (= ग्रन्थसुखादयितुं) नमः
दत्तं” (= for i. e. for producing crops), R. 1. 26.

(c) The Dative is used with words meaning good in the sense of *good for* (example 4). So in Latin. But the genitive must be used in the sense of *good of* (example 2) and the locative in the sense of *good in* : यथागुनं हिता ज्वरे” (= sour gruel is not good in fever), Sr. I note this because not expressed in Sanskrit Grammars.

(d) Pānini's rule 1. 4. 44 appears to be wrong : “सन्धीनाय परिक्रीतः” (= bought for enjoyment), B. III. 78. and “क्षियता मूल्येनैव पुस्तको यद्वी-
तः” (= at what price this book was bought), P. II. 4. The Dative and the Instrumental have quite different senses. Sanskrit Gram-
marians say they are identical.

(e) Pānini's 1. 4. 39. falls under this rule : “दिवदत्तायेचते (= looks
for Devadatta), Kāśikā.

(f) Words meaning *strong* (ब्रह्म, समर्थ, etc.) occasionally agree with the dative : “चसमर्था विनीचाय”, “कथं नु ब्रह्मा ब्राम्हाय”, Mah. I. 23-4. But they generally agree with the infinitive or the locative (§ 214).

(g) *For = for the sake of* is often expressed by चर्ये or चर्ये with the genitive : “वात्सायै पृथिवीं त्यजेत्”, P. I. 386. ; “नदयेसन्देहब्रह्मणात्मन्यरः”, N. I. 137.

(h) The Dative of Interest is as common in Latin and Greek as in Sanskrit : “cui bono fuerat” (= कस्य हिताय).

(i) “वाताय कपिला विद्युदातपायातिक्षीहिनी। पीता वर्षाय विज्या दुर्मिचाय
सिता भवेत् ॥” is given by Vāmana under a special rule. But it falls under this.

(j) Words meaning *sufficient* often agree with the Genitive instead of the Dative, when the sufficiency is with reference to Persons : “एकस्यापि न पर्याप्त” (= not sufficient even for one), Mah. I. 23. 13.

SECT. III. SPECIAL RULES.

182. The Dative is used with Verbs meaning *to be angry, to envy, to malign, to offend, to tend, to hate*, etc.

(= to long for), लुभ् (= to covet), खद् (= to taste), हृष् (= to be agreeable), अनु-गृ and प्रति-गृ (= to recite after) with reference to the object of those feelings :

“असूयन्ति सचिवोपदेशाय, कुप्यन्ति हितवादिने” (Princes) malign the instruction of ministers, become angry with good advisers, K.

“सृहयामि राज्ञे दशरथाय” I envy king Dasara-tha, Vi. i.

“देवदत्तायेष्यति” Is jealous of Devadatta. [But भार्यामीर्यति = is jealous for his wife “मैनामन्योऽद्राक्षी-दिति भावः”], S. k.

“न दूये सात्वतीसुनुर्यममपराध्यति” I am not sorry that the son of Sātvati offends me, Si. ii. 11.

“यान्वेति मां दृष्ट्वाति मममेव” She, who follows me, will particularly offend me, N. iii. 7.

“महावायोपपद्यते” Tends to my state, G. xii. 18.

“सूर्ये तपत्यावरणाय दृष्टेः कल्पेत लोकस्य कथं तमिस्रा” How can darkness tend to prevent seeing when the sun is shining, R. v. 13.

“नायोध्यायै न राज्याय सृहयामि त्वया सह” With you I do not long for Ajodhya nor the kingdom, Ram. ii. 104. 18.

“तथापि रामो लुलुभे मृगाय” Yet Rama coveted the deer, H. i. 27.

“अपां हि दत्ताय न वारिधारा स्वादुः सुगन्धिः खदते

na gave no reply to the cursing king of Chedi, Si.
xvi. 25.

“यावदागमयतेऽथ नरेन्द्रान् स स्वयंवरमहाय महीन्द्रः”

N. v. i.

“मन्त्रिपरिषदं ब्रूहि सेनान्ये वीरसेनाय लेख्यतामिवं क्रिय-
तामिति”, Mal. v.

Obs. : (a) Verbs signifying *to give, to impart* occasionally agree with the locative *on* : “वितरति गुरुः प्राज्ञे विद्यां यद्येव तथा जडे” (= teachers impart knowledge to the dull as to the intelligent), U. II. 14. ; “दानञ्च विधिवद्देवं काले पात्रे गुणान्विते”, “यष्टिं ये तु प्रयच्छन्ति मेवहीने तु दुर्बले”, Hemadri.

(b) Verbs meaning *to bring, to take, to send, to speak, to shew*, may take a second object instead of the dative (§ 158, 159).

(c) Verbs of motion generally take the accusative (§ 162 and notes).

(d) Under this rule, come Pānini's rules I. 4. 34-5, 39, and 42 : “देवदत्ताय शतं धारयति” (= owes hundred to Devadatta) ; “प्रतिशुश्राव काकुत्स्थसेभ्यो विघ्नप्रतिक्रियां” (= the descendant of Kakutstha promised to *them*, the removal of the danger), R. xv. 4. ; “किमेवं राजा पुरत आत्मकर्म ज्ञापयते” (= why are you so bragging of your own acts before the king), Ve. v., but “ज्ञापयामास परस्त्रीभ्यः” (= boasting to other's wives), B. VIII. 73 ; “अशपद्मव मातुषीति तां” (= cursed her “be a woman”), R. VIII. 80., but “अमावशत सीतायै” (= he swore to Sītā), B. VIII. 74. ; “देव्या निज्जीतुमिच्छुः” (= intending to conceal from the goddess), but “देवदत्ताय हृते” (= conceals to Devadatta), Vāmana. In the last case, the dative is very rare, but it should be noted that in Latin and Greek, such verbs take two accusatives. In the case of ज्ञाप् and शप्, the indirect object of person is more commonly expressed by the genitive with another word. In the first two cases, the person must be in the dative.

Other verbs may take the dative in similar senses : “इच्छितव्यं परस्त्रीभ्यः स्वधर्मो रक्षसात्मनः” B. VIII. 76. [Pānini's I. 4. 39. refers to *dative of interest*].

(e) In Latin and Greek also, the indirect object is often expressed

by the dative, but *ad* or *eis* (= प्रति) with accusative is more common.

SECT. II. DATIVE OF INTEREST.

181. The Dative is used to denote the object for which or the person for whom any thing is or is done :

“बलमार्तभयोपशान्तये विदुषां सत्कृतये बहु श्रुतं” His power was for removing the fears of the distressed, his great erudition for honoring the learned, R. viii. 31.

“प्रवर्ततां प्रकृतिहिताय पार्थिवः” May kings act for the good of (their) people, Sa. vii. 1.

“तां राजा नन्दनाय प्रार्थयते” The king asks her for Nandana, Ma. i.

“शुगयाघाय न भूयतां हतां” Hunting of kings who kill (these) is not for sin (i. e. not sinful), N. ii. 2.

“कुशलं खलु तुभ्यमेव तत्” It is surely good for you, Si. xvi. 41.

“अलम्भूष्णरिज्याये तपसः सुतः” The son of Justice is sufficient for the sacrifice, Si. ii. 9.

“धनं वा जीवनायालं गृहं वा सपरिच्छदं” M. xii. 77.

Obs. : (a) The Dative of Interest is often equivalent to the infinitive with the accusative : “वधाय बध्यस्” = बध्यं इत्तुं, R. II. 30. ; “जयाय महीभृतः” = महीभृतं जेतुं, Ki. v. 1. ; “की लम्प्येदाहरणाय (= पादतुं) इत्तुं”, R. VI. 75.

(b) The Dative of Interest, as in other languages, often stands for a clause : “वगाय (= वने पशितुं) धेनुं सुमीष” (= left the cow to graze in the wood), R. II. 1. ; “यश्चे (= यस्मिन्निगन्तुं) विजिगीषूषा” (=

तुषारा" Water (however) fresh, odorous, cool is not palatable to one satiated with it, N. iii. 93.

"यदभिरोचते भवते" As pleases your Honor, V. ii.

"हिमाद्रेस्तनूजां यतात्मने रोचयितुं यतस्व" Strive to make the daughter of Himálaya agreeable to the Continent, Ku. iii. 16.

"होत्रे प्रतिगृणाति" Recites after the sacrificing priest, S. k.

"गृणद्गोऽनुगृणन्त्यन्ये कृतार्था नैव मद्दिधाः" B. viii. 77.

Obs. : (a) कृष् and दृष्ट (Pānini I. 4. 38.) preceded by a preposition govern the accusative : "कृष्यन्तं न प्रतिक्रुष्येत्", M. vi. 49. ; "तं न यदुपपाः प्रचक्रुः", Si. xv. 41. ; "संक्रुष्यसि इया किं मां", B. viii. 76.

Verbs meaning to be angry often agree with प्रति and accusative : "क्रुदस्य चेद्यं प्रति", Si. i. 75.

(b) हिष् with the Dative is found in the Bhatti (xviii. 9.) and approved of by Kramadisvara. But read Kaiyata (under Pānini I. 4. 37.) "अस्मान् हेष्टीत्यत्र संपदानसंज्ञा न भवति, हिषेरन्नीधार्थत्वात् : अनभिगन्द्नेऽपि हिषिर्वर्तते यथौषधं हेष्टीति". Read also "हिषन्ति मन्दायरितं महात्मना", Ku. v. 75. ; "रस्यं हेष्टि यथा पुरा प्रकृतिभिर्न प्रत्यङ्गं सेव्यते", Sa. vi. 4.

(c) Derivatives from स्पृह् may agree with the Dative : "कथमन्ये करिष्यन्ति पुत्रेभ्यः पुत्रिषु. स्पृहां", Ve. iii. 27. ; "स्पृह्याषु कपिं स्त्रीभ्यः", B. vii. 21. But oftener with the locative : "स्पृहावती वस्तुषु कोषु मागधी" R. iii. 5.

(d) गृ (= to recite) without any prefix governs the accusative : "गृह्यन् ब्रह्म सनातनं", V. p. v. 38. 71.

(e) अश्वसूय governs the accusative : "दम्भपरं सास्यं न ताप्यतेऽपि रत्न-अश्वसूयिन्", N. iii. 102.

(f) Nouns derived from कृष् agree with the locative or with उपरि and genitive : "सुख्यां सुखचिह्नैः", V. p. i. 2. 19. ; "क सा भोगानामुपय-वन्ति", K.

Nouns from दृष्ट, अश्वय, etc. agree with the genitive : "अभिद्रीड्य भूतानां", Ki. xi. 21 ; "केनाश्वसूया ते जनिता", Ku. iii. 4.

(g) In Latin also, some of these verbs take the dative : *nocere alteri* (= चरुको हृद्यति), *Antonio placet* (= अन्दनये रोचते), *amicis irasci*. (= मित्रेभ्यो रष्यति), *invidet nobis* (= अक्षयमीर्ष्यति), etc.

183. Verbs meaning *to care*, when implying *contempt* or *disregard*, may take a dative of indirect object :

“दृषायापि न गणयित्वा भर्तृन्” Not caring a fig for their husbands, D. viii.

“दृषाय मत्वा रघुनन्दनोऽपि” The descendant of Raghu also caring a straw (for him), B. ii. 36.

Obs. : (a) They may also take the accusative : “न त्वामहं दृषं मन्वे” (= I care you a fig).

(b) Some exceptions are given in Sanskrit Grammars, but not if understood in the limited sense given here.

184. In salutation and greeting, the Dative is used with नमस्, स्वस्ति, स्वागतं, कुशलं, भद्रं, etc.

“नमो विखसृजे पूर्वं विखं तदनु विम्रते । अथ विखस्य संहर्त्रे तुभ्यं त्रेधा स्थितात्मने ॥”, R. x. 16.

“भवेदपि स्वस्ति चराचराय वा”, Ki. xiv. 62.

“स्वस्ति भवते” Farewell to you, Mal. ii.

“स्वागतं देव्यै” Welcome to Your Ladyship, V. ii.

Obs. : (a) Verbs meaning to salute will take the Dative under § 180 : “उपसृत्य भगवते भक्त्या प्रणम्य विलीचनाय” (= saluting to the Three-eyed), K. ; “प्रणिपत्य महात्मने” (= bowing to the august person), Mah. vi. 68. 20. ; “तामर्चिताभ्यः कुलदेवताभ्यः कुलप्रतिष्ठां प्रणम्य माता”, Ku. vii. 27.

But in direct salutations, they govern the accusative : “नमयन्तार हृदात्मा पुत्रं परमेश्वरं”, Mah. vi. 65. 44.

(b) कृति is often used independently in the beginning of addresses :
 “कृति श्रीभीमराजः विभुवनविजयी धार्मिकः सत्यशरी”, J.

(c) स्वागतं and words meaning *good* often agree with the genitive :
 “स्वागतं तपोधनायाः” U. II. ; “अपि कुशलं प्रजापालस्य मातुः”, U. IV. ; “सेनप-
 त्ताकं, युष्माकश्च कुशलं” (= we are well, I hope you are well too), Pra. II.

185. Like the ethical Dative of Latin, the Da-
 tive is occasionally but rarely used for the genitive :

“भवान् सेनापतिर्मह्यं” You are our General, Mah.
 vi. 50. 33.

“अब्रवीत्तनयं तुभ्यं” Spoke to your son, Mah. vi.
 58. 41.

“तस्यामाचार्यकं याज्वापटवे वटवेऽर्जितु” N. xvii. 28.

Obs. : (a) This use of the Dative is however archaic and
 should always be avoided.

(b) In some cases, *of* and *for* are interchangeable. Hence this
 use. *Troja huic loco nomen est* = Troy is the name for this place.

186. The Dative is used in some formulas with
 mystical expressions स्वाहा, स्वधा, वषट्, etc. :

“विष्णवे स्वाहा”, “चण्डशिखायै हु”, “फट् चण्डाय कषचाय
 च”, etc., A. p.

Obs. : They may be used independently in compounds : “प्राञ्जना-
 न्धमसङ्गवषट्कृतं, निर्मलीमसमलीढ पावकः”, Si. XIV. 25.

CHAP. XIII. THE ABLATIVE.

SECT. I. ABLATIVE OF SEPERATION.

187. The Ablative of seperation is found with
 various verbs, representing English *from* :

“नभोविभागात्तरसावतीर्य” Quickly descending from the celestial regions, N. iii. 1.

“निरगान्नगर्याः” Went out of the town, K. ii.

“तस्मादपावर्तत कुण्डिनैः” The Lord of Kundina returned from there, R. vii. 33.

“जीवसिद्धिर्नगराद्विर्वासितः” Jivasiddhi was banished from the town, Mu. ii.

“अस्मात् प्रदेशात् पदात् पदमपि न गन्तव्य” You should not move a single step from this place, K. i.

“आहवान्न पलायन्ते” Do not run away from battle, Ki. xi. 78.

“गृहाद्गृहं or गृहान्तरं” From house to house, D. vi.

“सत्यान्नाम्रश्यत स्वर्गफलाद्गुरुर्नः” (That) our governor did not fall from heaven-leading truth, R. xiv. 16.

“निवृत्तो मांसमद्ययोः” Abstaining from meat and drink, Pa.

“निवर्तयास्मादसदीप्सितान्मनः” Turn away your mind from this evil desire, Ku. v. 73.

“सीता विलापादिरता ववन्दे” Sita saluted, refraining from weeping, R. xiv. 71.

“शयाक् मेना न नियन्तुमुद्यमात्” Mena could not restrain (her) from the undertaking, Ku. v. 5.

“हिताद्विप्रेतः परितप्यसे” Separated from a friend, you feel distressed, Ki. xi. 29.

“नापकर्षसि कर्मभ्यः पूर्वमप्राप्य किल्बिषं” Do not dis-

miss from (their) employments without first finding (some) fault, Mah. ii. v. 73.

“भौमाद् दुःशासनं त्रातु” To save Dusshasana from Bhima, Ve. iii. 43.

“ऋणो दास्यादिमुच्यते” A debtor is freed from slavery, Viv.

SECT. II. ABLATIVE OF ORIGIN.

188. The Ablative is used to denote source with verbs meaning *to spring, to arise, to learn, and the like* :

“तासां चतुर्दश कुलानि । एकं भगवतः कमलयोनिर्नमसः समुत्पन्नं, अन्यद्देहेभ्यः संभूतं, अन्यदग्ने रुद्भूतं, अन्यत् पवनात् प्रसृतं, अन्यदमृतान्मथ्यमानादुत्थितं, अन्यज्जलाज्जातं, अन्यदर्ककिरणेभ्यो निर्गतं, अन्यत् सोमरश्मिभ्यो निष्पतितं, अन्यत् सौदामिनीतः प्रवृत्तं, ...”, K. i.

“संगात् संजायते कामः कामात् क्रीधोऽभिजायते । क्रीषाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ॥”, G. ii 62.

“तस्य पादात् प्रभवति शैलोदं नाम तत्सरः” From its foot rises the lake called Hill-Water, Mat. 120. 22.

“दुःशासनस्य रुधिरं न पिबाम्युरस्तः” Shall I not drink blood from the chest of Dusshasana, Ve. i. 15.

“चित्तेस्तदा यत् स्वन उच्चार” The sound which then arose from the ground, N. iii. 2.

“इतः स दैत्यः प्राप्तञ्चोः” The Demon receiving (his) fortune from this (source) (i. e. me), Ku. ii. 55.

“पार्थसु वरयासास शक्रादस्त्राणि सर्वशः” Pārtha asked from Indra all sorts of weapons, Mah. i. 232. 9.

“हितात्म संशृणुते स किम्पुः” What sort of a master is he who does not hear from friends, Ki. i. 5.

“योऽवाप चापनिगमं देवादभवानीपतेः” Who obtained knowledge of archery from the god Siva, An. iv. 23.

“विशङ्कसे भौर यतोऽवधीरणा” Timid girl, from whom you apprehend disgrace, Sa. iii. 16.

“आभीरेभ्यश्च भवतः कः श्रद्धयात् पराभवं” Who would believe your defeat from milkmen, V. p. v. 38. 68.

Obs. : (a) Verbs meaning *to be born* agree with the locative : “यः शुद्रस्य सुतो दास्यां भवेत्” (= The son born of a slave girl by a Sudra), M. ix. 179. ; “त्वया मय्यदभूत्” (= born of me by you), D.

Note the father is put in the Genitive or the Instrumental according to sense.

(b) The rule has been misunderstood by later writers : “पिपासुता शान्तिमुपैति वारिणा, न जातु दुग्धान्मधुनीऽधिकादपि”, N. Here मधु is the instrumental and not the source or cause and cannot therefore be in the Ablative.

(c) Words meaning *near* are often used with respect to persons with verbs of *going, obtaining, and the like* : “रघोः सकाशादनवाप्य कामं” R. v. 24.

SECT. III. ABLATIVE OF CAUSE AND QUALITY.

189. The Ablative is used to denote cause or motive in the case of non-feminine nouns. (Compare § 172):

“न गौरवात्” Not from respect, N. ix. 1.

“तद्वज्रानात्” For disregarding her, R. i. 79.

“लोभान्नीहादभयान्भैवात् कामात् क्रोधात्तथैव च । अज्ञानादबालभावाच्च सात्त्वं वितथमुच्यते ॥”, M. viii. 118.

Obs. : (a) Compare Latin “*addere studio*” “*exultare gaudio*” ‘etc.

(b) When it represents *for* and a *clause*, the ablative is always preferred to the Instrumental : “न तादृक्पदार्थप्रतीतिः” (= not so as we do not know of any such substance), S. d. 24. ; “प्रत्यक्षादीनामप्रामाण्यं वैकल्याणसिद्धेः” (= sensation etc. are not sources of knowledge as they are not warranted in the three divisions of time), N. d. 11. 1. 8.

(c) Pānini’s rules 11. 3. 24 and 33. appear to me to be unnecessary, as they fall under this rule : अज्ञातः (= confined for hundred rupees) ; लोकात्तन्त्रः (= released for a little). But the explanation of commentators do not commend to me. It is no doubt true that the ablative will not be used in a sentence like “लोकान् विवेकं हतः”, because it represents the means and not the cause, but it will be quite correct to say “लोकाद्विषाण्मरणम्” (= died from a little poison).

170. In the case of non-feminine nouns, the Ablative may be used adverbially instead of the Instrumental. (Compare § 175):

“अकामात् कामतोऽपि वा” Unintentionally or intentionally, Pa. vii.

“दैवात्, अज्ञानात्” Accidentally, unknowingly, M. xi. 47. and 151.

“बलान्मां नियोजयति” Forcibly employs me, K.

SECT. IV. ABLATIVE WITH VERBS AND ADJECTIVES.

191. The Ablative is used with verbs meaning *to*

be afraid, to feel ashamed, to feel disgust, and the like with reference to the source of those feelings :

“विभेमि कन्यकानां प्रकाशवस्थापनात्” I am afraid to allow girls to live publicly, D. iv.

“न तस्मै यदि तेन देवादभवानोपतेः” If he was not afraid of the god Siva, Vi. ii. 28.

“तीक्ष्णादुद्दिग्ने मृदौ परिभवत्तासान्न संतिष्ठते” Fears strict (men), does not stand by the gentle from fear of ignominy, Mu. ii. 5.

“दिवोऽपि वज्रायुधभूषणाया ऋणीयते वीरवती न भूमिः” The earth, with such a hero, does not feel ashamed even in the presence of the heaven adorned with the thunder-hurler, B. ii. 38.

“येभ्यो बीभक्षमानाः सन्त्यज्य सर्वान् कामानरख्ये मनीषिणो विश्राम्यन्ति” The continent, feeling disgust for which, shun all pleasures and rest in the woods, U.

Obs. : (a) Verbs meaning *to fear, to be ashamed*, occasionally agree with the genitive: “तावद्वयस्य भेतव्यं यावद्वयमनागतं”, H. i. 56. ; “अन्वीक्ष्यस्वापि जिज्ञीवः किं पुनः सङ्ग्रासिनां”, Ki. xi. 58.

(b) According to Sanskrit Grammarians, the verb प्रमद (= to be careless) agrees with the ablative. Hence, under Me. i. 1., Mallinātha says “स्वाधिकारात् प्रमनः”. But it should agree with the locative. In M. ii. 213. “अतोऽर्यान् प्रमाद्यन्ति प्रमदास्तु विपश्चितः” (= on this account, intelligent men are not careless about their women), the first is an ablative of cause (§ 189).

प्रमद in the sense of *going astray* is rightly found in the Upanishads with the ablative.

(c) The verb जुगुप्स (= to loathe) is also said to agree with the

ablative, but it is generally found with the accusative : “किं त्वं माम-
नुगृह्णसि नैदिधः स्वपराक्रमं”, B. xiv. 19. ; “अनुगृह्णमाना हि मनी हुतं तदा”,
N. ix. 136.

(d) Bhāshya adds गृह्, but it does not find place in later gram-
marians—Jayāditya, Kramadīvara, Padmanābha. Read also “गृह-
न्तोऽपि हि कृच्छ्रेषु सन्धुमन्वर्जितं मनः”, Ki. xv. 2. ; “धीरस्य न मुञ्चति”, G. i. 13.

(e) It should be added that Pānini does not mention any of these
verbs.

192. The Ablative is used with words meaning
“different”, “separate”, “other” :

“यथाहमन्यं भर्तृभ्यो नाभिजानामि कश्चन” As I do not
know any body else but my husbands, Mah. iv. 16. 18.

“सहस्रनेत्रान्न पृथक् मते मम” In my opinion, not
different from the thousand-eyed (Indra), N. ix. 52.

“मत्तोऽविभिन्नः” Not different from me, V. p. v. 33.

47.

इतर ईश्वरादन्यः” Other i. e. other than God, S. i.
1. 16.

“अन्यत्र राघवाङ्गशात्” Except in the family of Ra-
ghu, Vi. i. 23.

Obs. : (a) This sense is occasionally understood : “नामकः कुसुमापु-
षात्” (= there is no death *except* the flower-armed), Ku. vi. 44.

(b) पृथक् is also said to agree with the Instrumental, but such
use is rare.

SECT. V. ABLATIVE OF COMPARISON.

193. The Ablative is used with comparatives,
where in English *than* is used :

“दुःखजः खलु सुखादपि मानः” It is more difficult to avoid pride than pleasure, Si. x. 21.

“अतो दुःखतरं नु किं” What can be more distressing, G.

“चैव रथादनूनः” Not inferior to the Garden of Kuvera, R. vi. 50.

“प्राणेष्वपि गरीयसी” More valuable than life, H. i. 111.

“जन्मकर्मतो मलिनतरजनं, जनतो निःस्पृहतरलोकद्वयं, लोकद्वयेभ्यो निर्दुष्टतरसंख्यवहारं, अपुण्यकर्मैकापणं पक्षमपश्यम् ।” I saw the village the unmixed seat of sinful acts, where men are dirtier than their birth and deeds, where their hearts are uglier than themselves, where all practices are more abominable than their hearts, K. ii.

Obs. : (a) *Old writers* often use the Instrumental for the Ablative : “की नृत्ति दुःखिततरी मया दुष्कृतकर्मणा” (= who is more unhappy than myself—a wretch), Ram. ii. 59. 3. ; “मनुष्यैरधिको युधि” (= greater than men in war), Mah. vi. 122. 17.

(b) Latin also uses the Ablative in such cases.

SECT. VI. ABLATIVE OF PLACE.

194. The Ablative is used to denote the position *from* which anything is done :

“आसनादीक्षतेऽलका” Views Alaká from the seat, Vopadeva.

“सहन् रथेभ्यो रथिनं गजेभ्यो गजयोधिनः” Charioteer crushing from chariots and elephant-fighters from elephants, Mah. vi. 63. 14.

195. The Ablative is used to denote the distance *from* which anything appears or is done :

“कुतः आर्यः, को वार्यः, कस्य वार्यः” ? Where from are you, sir, and who you are, and whose son, Mr. ii.

“दूरादाहृत्य समिधः” Bringing fuel from a distance, M. ii. 186.

“इतो नातिदूरे” Not very far from here, K. i.

Obs. : (a) With words meaning *far*, the Genitive may be used : “जलाशयस्य नातिदूरे” (= not far from the pond), P. i. 7.

(b) With words meaning *near*, the Genitive is most commonly used : “भासुरकस्य सकाशं गच्छामः” (= we will go up to Bhasuraka), P. i. 3. : “यस्याः समीपे पृथिवीनाथो वर्तते”, Sa. iii.

(c) Pānin’s rule 11. 3. 35. is wrong, if understood without any limitation. दूरं (= to a distance), दूरान् (= from a distance) and दूरेण (= at a distance from) are not identical.

So त्वदन्तिकं गगाम = *went to you* ; त्वदन्तिकात् गगाम = *went from you* ; त्वदन्तिकेन गगाम = *went by you*.

Other cases may be equally used with these words : “शिरसि कक्षौ दूरे तत्प्रतीकारः”, Mu. i.

(d) Latin generally uses *a* or *ab* with ablative in such cases :

196. The Ablative is used to denote the direction of one place from another :

“अस्याद्भारतवर्षादुत्तरेण” To the North of this Hindustán, K. i.

“कैलासात् पश्चिमोदीच्यां” To the northwest of Kailása, Mat. 22. 14.

“यत् प्राग्विनशनादपि, प्रत्यगेव प्रयागाच्च मध्यदेशः प्रकीर्तितः” The country to the east of Vinasana and to the west of Prayāga is called Midland, M. ii. 21.

Obs.: The Genitive is also frequently used in this sense (§ 207).

SECT. VII. ABLATIVE OF TIME.

197. The Ablative is used to denote time *within* which an action is to take place or is to be done :

“सप्ताहात्” Within a week, M. viii. 108.

“त्रिपक्षादबुवन् साक्ष्य” Not giving evidence for three fortnights, M. viii. 107.

Obs.: (a) This construction is rare, this sense being generally expressed by -अभ्यन्तरे, -मध्ये, or अन्तर in compound: “सप्ताहाभ्यन्तर-”, Mit. ; “सप्ताहमध्ये”, K. b. (= within a week); अन्तरद्देशात् (= within ten days), M. viii. 222.

(b) Remember rules in § 164 and 176.

198. The Ablative is used to denote time *after* which an action takes place or is done :

“बहोर्दृष्टं कालात्” Seen after a long time, U. ii. 27.

“एकाहाच्छुध्यते विप्रः” A Brahman becomes pure after (i. e. in) a day, Pa.

Obs.: This construction is rare, this sense, as in Latin, being generally expressed with the ablative and a word (अनन्तरं, परं, etc.) meaning *after*.

CHAP. XIV. THE GENITIVE.

SECT. I. PRELIMINARY.

199. The Genitive denotes the dependence of one Substantive (or Pronoun) on another :

“धाम धैर्यस्य, स्थानं स्थितेः” The abode of fortitude, the seat of decorum, K. i.

“तस्य च मम च वैरः” Enmity between him and me, D. ii.

“यवनीमुखपद्मानां सेहे मधुमदं न सः” He could not bear the intoxicating nectar of the lily-faces of Yavana women, R. iv. 61.

Obs. : (a) The Genitive generally represents *of* in English, but it should not be used (i) when *of* merely connects words in apposition and (ii) when it means *having* or *possessing* : “सर्वे वयं” (= all of us), Ve. vi. 1. ; “मार्गशीर्षे शुभे मासि” (= in the auspicious month of Agrahāyana), M. vii. 182 ; महाधनः (= of great wealth), दशसुतः (= of ten arms), etc.

(b) The Genitive is often expressed by compounds : “सुनन्दावचनावसाने” (= at the end of Sunandā's speech), R. vi. 60 ; “शैलप्रतिमा” (= an image of stone), Mr. ii.

(c) Remember § 122. b. Hence “कुरुक्षेत्रांश्च मत्स्यांश्च पञ्चालान् शूरसेनानान् । दीर्घान् लघून् चैव नरानामानीकेषु योधयेत् ॥”, M. vii. 193.

(d) Under this rule, the Genitive is used with *हेतोः*, *कारणात्*, *चर्थे*, *कृते*, etc. (Comp. § 172. b.) : “हृषलस्य कृते” (= for the sake of Chandra Gupta), Mu. i. 26. So in Latin *causa*, *gratia*, *ergo* agree with the Genitive.

I have already commented on Patanjali's modification of Pāṇini's rule (§ 172. c.). The forms *किन्निमित्तं*, *किंकारणं*, *किमर्थं* are found but

not as Patanjali has expressed, but as adverbs = *why*. If Patanjali had been right, क्वचै etc. would have been found in the same sense.

It should, however, be remembered that Kātyāyana's emendation "निमित्तपर्यायप्रयोगे सर्वासां प्रायो दर्शनं" is to be read with Pānini's rule 11. 3. 27. "सर्वनामस्त्वतीया च" and in that case it means "सर्वनामां सर्वासां विनक्षीनां प्रायो दर्शनं" which is quite correct although against the illustrations in the Bhāṣya. Kaiyata's gloss "चसर्वनामां प्रयमाहितौये न क्वः" (not found in Vāmana), therefore appears to be wrong and Dikshita's illustrations beyond doubt. An expression like "ज्ञानेन निमित्तेन हरिः सञ्चः" will not be found except in commentaries, where निमित्तेन would be added to explain that the instrumental is a causal instrumental. Kramadisvara more practically writes "केचिदत्र वेति तस्मिन् तेन 'ब्राह्मणेन हेतुना' 'पुत्रीयाद्देतोः' इत्युपपन्नं भवति".

(e) Sometimes the locative is used where *of* also represents *in* : "उभयतः पथि" (= on both sides of the road), Māh. v. 83. 60. ; "देशाखे प्रह्वपथे तु तृतीयायां जनार्दनः" (= Krishna on the 3rd lunar day of the light fortnight of Vaisākha), Tithitatva.

200. The Possessive Genitive with the verb *to be* (used or understood) is often used where in English the verb *belong to* would be used or words to that effect :

"स्थाणुच्छेदस्य केदारमाहुः शल्यवतो सृगं" It has been said that a field belongs to him who clears the jungle and an animal to him who used the dart, M. ix. 84.

"शृणाति यस्तान् प्रसभेन तस्य ते" It (= an wild animal) belongs to him who kills it by force, Ki. xiv. 13.

"यस्य यावत् स तेनैव खेन तुष्यति बुद्धिमान्" V. p. i. 11. 21.

Obs. : (a) This sense is often expressed by derivatives : "पञ्चदीयमागारं" (= our house), Me. ; "पैतृकं रिक्चं" (paternal property), Da.

(b) Compare Latin *omnia victoris* (= सर्वं जेतुः).

201. The Possessive Genitive with the verb *to be* (used or understood) is often used where in English the verb *have* is used. In such cases, the English subject is in the Genitive and the English object becomes the subject:

“अस्ति नोऽन्यदपि प्रष्टव्यं” I have something more to ask, Sa. i.

“न हि मे शंसितिरस्यां दिव्यतां प्रति” I have no doubt as to her divinity, K.

“शक्तिरस्ति कस्यचिदिदेहेन्द्राजस्य छायामप्यवस्कन्दितु”
Has any body power to trample even the shadow of the king of Videha, Vi. iii.

SECT. II. SUBJECTIVE AND OBJECTIVE GENITIVE.

202. The Genitive often denotes the subject of an action expressed in the word on which it depends:

“क्रियामिमां कालिदासस्य” This work of Kálidása, Vi. i. 2.

“भर्तुः प्रणाश्यात्” On the death of (their) husband, R. xiv. 1.

“अजेयस्व रणेऽरीणां” In battle, you are invincible by (your) enemies, Mah. vi. 23. 19.

Obs. : (a) The Subjective Genitive cannot be used with Active Verbal Substantives meaning *any act* : “दृपेण पाण्डित्यमङ्गुदेति” = that (you) long for the acceptance of your hand by the king, N.

III. 69. ; “वेन्यक्षात् रणे परेः” = *destruction of the army by the enemy*, Mah. VI. 108. 28. ; “परेः परामवीष्यत्यत्र एव मानिना”, Ki. I. 41.

Verbs of motion and Verbs mentioned in § 153-4. which are properly neuter are to be excepted : “सुराङ्गानां प्रस्थानं” (= *departure of nymphs*), Ki. VII. 1. ; “कासौ [ते] तपस्यभिनिवेशः”, K.

(b) In the case of future passive participles (तस्य, चनीय, व), the use of the Genitive for the Instrumental is optional : “भिवजामसाधं” (= *incurable by physicians*), R. VIII. 93.

But the Instrumental is mostly used when they are used as verbs : “तया कियदा गुरवे प्रदेय” (= *and how much is to be given by you to your preceptor*), R. V. 18. ; “अयमपराधी भवता मर्षयितव्यः” (= *this offence is to be forgiven by you*), Sa. IV. ; “न मया स्त्रीणां वचनादिदमकार्षे करणीयं”, Mah. I. 3. 88. If the verb is neuter the subject may rarely be in the Genitive : “त्रोडितव्यमपि ते सचेतवः”, Ki. XIII. 46.

(c) Participles in त, used with reference to the *Present Tense*, agree with the genitive : “वैशेषिकं चाह मतं मतं मे” (= *in my opinion, the Vaiseshika doctrine is beautiful*), N. XXII. 36. ; “विदितं तप्यमानश्च तेन मे सुवनचयं” (= *I know that ...*), R. X. 39.

With reference to Past time, the Genitive cannot be used : “तद्विश्वरादद्यात् परिश्रुतः”, “मन्मथेनोन्मत्ततां नीता नार्यः”, वेधसा महाजलनिधिरुपहितः”, K.

As pure Adjectives and as Substantives, they may of course be used with the Genitive : “सुखिर्दयिता राज्ञः”, V. p. I. 11. 26. ; “अप्रीक्षितं चक्रकुलाङ्गनां न वीरसूत्रम् कानयेता”, R. XIV. 4. ; “तस्याद्याभिः सङ्गतं”, D. II.

(d) Pānini's rules II. 3. 66 and 71 are differently explained by Sanskrit Grammarians. But it is evident that the same ambiguity would arise when the simple subjective genitive is used as when both the subjective and the objective genitive are used, for the only difference is the objective genitive is understood in the one case and expressed in the other.

The first rule has been greatly modified by later grammarians and some say it is equally correct to say “शब्दानामनुशासनमाचार्यस्य or आचार्यस्य”, “विचित्रा सूत्रस्य कृतिः पाणिनेः or पाणिनिना”. The last example is no doubt correct, but in the first case “पाणिनेः” is not an instance of subjective genitive, but of possessive genitive agreeing with सूत्रस्य

(the composition of Pāṇini's aphorisms is wonderful). The first is not approved, among others, by Vāmana.

It should, however, be added that such ambiguous construction is also occasionally found in Latin.

(e) Possessive genitive may be used with any substantive :
 “आदानं (= अर्जनं, M. n. i. e. acquisitions) हि विसर्गाय सतां वारिसुचामिव”,
 R. IV. 86.

203. The Genitive often denotes the object of an action expressed in the word on which it depends :

“एवंविधानां वृत्तान्तानामनभिज्ञास्मि” I am not acquainted with such affairs, K.

“कथं वेदानामागमः, कथं शास्त्राणां परिचयः” How you read the Veds, how you became familiar with the Shāstras, K.

“प्रणिपत्य सुरास्तस्मै शमयित्रे सुरद्विषां” The gods bowing to him, the checker of the enemies of gods, R. x. 15.

“सा हि रक्षणविधौ तयोः क्षमा” For it is sufficient to protect them, R. xi. 6.

Obs. : (a) There is difference of opinion as to verbs taking two accusatives, some saying only the Principal Object can be put in the Genitive, others holding that both the objects can be put in the Genitive : “नेतावस्य ग्रामं” (also ग्रामस्य according to the latter) (= taker of the horse to the village), Kāsikā. Vāmana, however, excepts from this तव्य, अनैय, यः “नेतव्या ग्रामं (never ग्रामस्य) अजा देवदत्तेन”.

I think the general use is that where the second object stands for a dative, it may retain that construction but is generally put in the dative or locative (§ 217) : “प्रार्थनाधिकफले विपत्फल”, Ki. XIII. 61. If it stands for an ablative, two genitives may be used, the first being a possessive genitive : “गवां दुग्धस्य दोहः” ; “समुद्रस्यावृतस्य जल्यनं” “जलस्य

राज्यस्य जयः". But in such cases, the ablative must be used if the sense of *from* is to be conveyed.

(b) Commentators add that द्विषत् may agree either with the genitive or the accusative. But this is unnecessary. द्विषत् = *enemy* agrees with the genitive and द्विषत् = *hating* governs the accusative. The first sense occurs in Mah. vii. 110. 6. "द्विषत्पिशितभीजनाः". The two senses are unwarrantably mixed in N. xv. 67. "बलं द्विषत्".

(c) Pānini excepts from this words ending in दृ and चक with reference to future time (ii. 3. 69-70.). But this is against good use. See § 167. a. for words in दृ. As regards चक, the only instances I remember are in grammarians: "कटं कारकी व्रजनि", Kāsikā; "सतः (acc. pl.) पालकीवत्तरति", S. k.; "वातांमाख्यायकः प्रभीः", B. viii. 128.

(d) For participles in दृ, see § 202. c. : "कस्यवापकारि मत्कृतः", D. ii.

SECT. III. PARTITIVE GENITIVE.

204. The Genitive is used to denote the whole of which a part is taken :

"धरणेः कणोऽपि" Not a point of the earth, N. x. 2.

"गवां शतसहस्राणि" Thousands of kine, Ram. i.

74. 28.

Obs. : (a) The Partitive Genitive in agreement with Numerals is more common in Sanskrit than in English : "दासीनां शतं" (= a hundred slave girls), Mah. v. 86. 8.; "रथानामयुतानि षट्" (= sixty-thousand chariots), Mah. vii. 87. 13. Compare Latin *mille hominum valentium* (= विक्रान्तानां मनुष्याणां सहस्रं).

Hence all genitive compounds शतशतं and the like.

(b) When not used distributively, the Partitive Genitive is not used : "एका भार्या प्रकृतिमुखरा चञ्चला च द्वितीया", J.

205. The Partitive Genitive is used with Ordinals and Pronouns implying a number :

“प्रथमे मानभृतां न वृण्यः” Not the Vrishnis—the first of the honourable, Ki. ii. 44.

“त्वमेव कल्याणि तयोस्तृतीया” Happy (girl), you are their third, R. vi. 39.

“सर्वाविनयानामेकैकमप्येषामायतनं, किमुत समवायः” Every one of these is the seat of all indecencies, much more (their) combination, K.

“गृह्यतामनयोरन्यतरा” Accept one of the two, Mal. v.

Obs. : Compare Latin *consulum alter, primi juvenum*, etc.

206. The Partitive Genitive is used with Superlatives and words equivalent to Superlatives :

“ज्येष्ठः सुतानां मम” The eldest of my sons, Mah. iii. 236. 9.

“ऋदानामुदधिः श्रेष्ठो गौर्वरिष्ठा चतुष्पदा” The ocean is the highest of lakes, the cow is the best of quadrupeds, Mah. i. 1. 269.

“धीरेयः साहसिकानामग्रणीर्विदग्धानां” The foremost of the bold, the greatest of the clever, K.

Obs. : (a) Compare Latin *maxime principum, trium minimus*, etc. So in Greek.

(b) मध्ये may be used with the Genitive, like *inter* in Latin, in the sense of English *among*.

SECT. IV. GENITIVE OF PLACE AND TIME.

207. The Genitive is used in agreement with

words indicating position or direction. (Comp. § 196.).

“तस्य शिखरिणः पूर्वोत्तरे दिग्भागे” To the north-east of the mount, K.

“दक्षिणेन नु खेतस्य निषधस्योत्तरेण तु । वर्षं रमणकं नाम जायते तत्र मानवाः ॥”, Mah. vi. 8. 2.

“उत्तरं यत् समुद्रस्य हिमाद्रेः सैव दक्षिणं । वर्षं तद्भारतं नाम भारती यत्र सन्ततिः ॥”, V. p. ii. 3. 1.

Obs. : See § 168.

208. The Genitive of words meaning time may be used for the Locative in agreement with Numer-al Adverbs denoting *number of times* (Pānini ii. 3. 64) : “पञ्चकल्पोऽङ्गो भुङ्क्ते” (= eats five times a day), “द्विरङ्गोऽधीते” (= studies twice a day), Kāsikā.

Obs. : Compare Greek *tris ton eniantun* (= तिस्रस्य दायनस्य).

SECT. V. GENITIVE OF COMPARISON.

209. The Genitive may be used in agreement with words meaning *equal, equality, like, likeness*, and the like :

“अर्जुनस्य समो लोके नास्ति कश्चिदनुर्धरः” There is no archer in the world equal to Arjuna, Mah. i. 137. 15.

“न तासां सदृशीं मन्ये त्वामहं मत्तकाग्निं” Fascinating girl, I do not think you their equal, Mah. i. 169. 39.

“गीतनिनदस्य समया गिरा” With their sound like singing, Si. vi. 73.

“गौरौगुरोस्त्रिभुवनमपि नैति मन्ये तुलां”, Ki. v. 21.

Obs. : The Instrumental may be equally used except when a simple statement is made with reference to one individual (“उपमा कणस्य न विद्यते”, Kāsikā) : “विष्णुना सदृशो वीर्ये” (= equal to Vishnu in powers), Ram.

Pāṇini lays down (II. 3. 72) that the Instrumental cannot be used with तुला and उपमा. But he is wrong, unless understood as expressing the exception above noted : “स्तुटीपदं भूतिसितेन शम्भुना” Si. I. 4. ; “तुलां यदारोहति दनवाससा”, Ku. v. 34. Tārānātha Tarkavāchaspati in note 206 says of the last example ‘सहाय्ये दतीया’ इति मल्लिनाथः. But he evidently relied on his memory. What Mallinātha says is “यत्र तुलाशब्दस्य सादृश्यवाचित्वात्तद्व्योऽपि तुल्यार्थेऽनुलोपमाभ्यामिति न दतीयाप्रतिषेधः तत्र सूत्रे सदृशवाचिन एव ग्रहणादिति”. The defence is lame.

SECT. VI. GENITIVE WITH VERBS.

210. The Genitive may be used with the following verbs :

(i) स्मृ. अध्येति (= to remember of, think of) :

“स्मर्तुं दिशन्ति न दिवः सुरसुन्दरीभ्यः” Do not induce the nymphs to think of heaven, Ki. v. 28.

“सस्मार सारस्वतसृक्तिमृष्टेः” Thought of the fluent address of Sarasvati, N. xiv. 8.

Obs. : (a) This construction is occasionally found in the Passive : “त्वमर्हतामयसरः स्मृतोऽसि नः” (= we think of you as the highest of men deserving respect), Sa. v. 16.

(b) When the object is referred to directly, the accusative must

be used : “अरसि सुरसनीरा तव गोदावरी वा, अरसि च तदुपासोपावयोर्नतंगानि,
U. i. 26. ; “नामेवाधेति वृत्तिः”, Ki. xi. 74.

(c) Compare Latin *meminit praeteritorum* (= नतस् अरति), but
Cinnam mimini (= श्रिनि अरानि).

(ii) द्य् (= to pity, have compassion for) :

“ममापि किं नो द्यसे दयाधन” Rich in kindness,
why you do not feel pity on me, N. ix. 98.

Obs. : (d) So in Latin *miserere mei*, Ovid. The accusative would
be equally correct : [नां] “निराशुक्लपल दयस् पुननेः”, N. ix. 119.

(iii) दृप् (= to be satisfied, satiated) :

“दृप्तैर्विराधमांसानां” Satiated with the flesh of
Virádha, Vi. v. 7.

“नाग्निस्तृप्यति काष्ठानां नापगानां महोदधिः । नात्तकः
सर्वभूतानां न पुंसां वामलोचना ॥”, H. ii. 115.

Obs. : (e) It more commonly agrees with the Instrumental or
with the Locative according to sense : “तैस्पर्षयित्वा प्रथमं ब्राह्मणान् नष्ट-
सूदनः”, Mah. v. 91. 42. ; “येवसि केन दृष्यते”, Si. i. 29. ; “अश्वेष एवाभ्यससाव-
दृष्यत”, D. vi.

(iv) जस्, हन् preceded by नि or प्र, नट्, कृध्, पिष्,
in the sense of destroying, crushing, eradicating
(Pānini ii. 3. 56.).

“निजौजसोऽज्ञासयितुं जगद्दुहामुपाजिहीथा न महौतलं
यदि” Si. i. 37.

“प्रवृत्त एव स्वयमुंज्भित्तमः क्रमेण पेष्टुं भुवनहिषामसि”
Si. i. 40.

Obs. : (f) These verbs, however, generally govern the accusa-
tive : “पिष्वाम मातु”, B. xii. 18. ; “विनिहन्त्य भवन्मूर्जितयो”, Si. xvi. 85.

(v) Verbs meaning *to have mastery over, to control*, (ईप्, Pānini II. 3. 52. and प्रभू) : “मायानामीश्वरे न च” B. IX. 57. ; “सर्वस्यापार्थितोऽपि प्रभवत्येवातिप्रेमलक्ष्मणो जनः”, C. I. More properly, they agree with the Locative of Reference. In the sense of *can*, they generally agree with the Infinitive.

(vi) कृ in compounds implying *imitative effort* (प्रतिबन्ध, II. 3. 53.) : “मा कस्यचिदपस्कृयाः”, B. VIII. 19. ; “ननु कलमेन यूथपतेरनुकृतं”, Mal. v. ; “यः..... अनुकरोति भगवतो नारायणस्य”, K. But more commonly, they take the accusative : “एषोदकमुपस्कुरुते”, Vāmana.

(vii) व्यवहृ and पण in the sense of *dealing* (in sale transactions), *staking* (in gambling) (II. 3. 57.) : “शतस्य व्यवहरति” ; “सहस्रस्य पणते”, Kāsikā ; “प्राणानामपचिदासौ”, B. VIII. 121. But this use is extremely rare, the accusative being preferred in the second sense and the Instrumental in the first sense : “पणस्य कृष्णं पाश्चात्तो तयात्मानं पुनर्जय”, Mah. II. 65. 32. ; “चखोऽश्वः पणितुं परस्य”, Mah. II. 67. 47.

(viii) दिव् in the sense of *staking* (II. 3. 58) : “चदेवीद बन्धुमीगानां”, B. VIII. 122. Pānini seems to have thought from his II. 3. 59 that दिव् without any उपसर्ग must take this construction. But he is wrong, the Accusative or the Instrumental being always preferred : “कितवा यानि दीव्यन्तः” ; “स्वहं दीव्यानि द्रौपद्या”, Mah. II. 65. 29 and 39.

(ix) ज्ञा in the sense of *knowing of* (II. 3. 51. : the rule is differently interpreted by native Grammarians, but Vopadeva’s “अशोर्मुकुन्दे जानीते” appears unmeaning to me) : “न वयं तस्य जानीमः” (= we do not know of him).

(x) नाष् in blessing (II. 3. 55) : “धृत्या नायस्य वैदेहि”, B. VIII. 120. This sense is obsolete. In the sense of asking, it takes the accusative : “नायसि किमु पतिं न सूक्ष्तां”, Ki. XIII. 59.

(xi) II. 4. 54. (रजार्यानां भाववचनानामश्वरे) is unnecessary : “चौरस्य रजति रोगः” = चौरस्य रोगी रजति (like तपस्यते). When transitive, “चौरं रजति रोगः”, Kāsikā.

Sect. VII. SPECIAL USES.

211. The Genitive is idiomatically used in various senses :

“भवस्य देवस्य किलानुपश्यतः” In the presence of the God Siva, B. p. viii. 12. 23.

“जातवेदीमुखान्मायी मिषतामाच्छिनत्ति वः” The master of illusions snatches away from the fire while we are striving for it, Ku. ii. 46.

“वासुदेवस्य शृण्वतः” In the hearing of Krishna, Mah. vi. 50. 31.

“वीरो न यस्य भगवान् भृगुनन्दनोऽपि” To whom, even the reverend son of Bhrigu is no hero, U. v. 34.

“के मम धन्विनोऽन्ये” Who are other archers to me, Ku. iii. 10.

“उदारचरितानां तु वसुधैव कुटुम्बकं” H. i. 69.

“अथन्यपुष्टा प्रतिकूलशब्दा श्रोतुर्वितन्वीरिव ताद्यमाना” Ku. i. 45.

112. The Genitive is also occasionally used for the Dative of Indirect Object, especially by pedantic writers :

“तस्य परिचारिका दशरथस्य वार्ताहारिणी मिथिलां संप्रेषिता” Her attendant was sent to Mithilá to convey news to Dasaratha, Vi. iv.

“तं च व्यद्वजद्भरतस्य” And sent it to Bharata, U. iv.

“अधुना मद्यन्तिकायाः कलहंसेन रणवृत्तान्तं विस्तरतः कथ्यमानं श्रोतुमिच्छामि” Now I wish to hear the details of fighting narrated by Kalabansa to Madayantiká, Ma. viii.

Obs. : It will be seen from the above examples that such use besides being pedantic, is very ambiguous.

CHAP. XV. THE LOCATIVE.

N. B. There is no Locative in Latin or Greek, the Ablative or Genitive in Latin and the Genitive or Dative partially in Greek being used for it. Even in Sanskrit, the Genitive and the Locative have no distinction in the dual and the Genitive and the Ablative often in the singular.

SECT. I. PRELIMINARY.

213. The Locative is used to denote the place or state in which any thing is or expected to be, being equivalent to English *in* or *on* :

“हस्ते लीलाकमलमलके बालकुन्दानुविहं, नीता लोभ-
प्रसवरजसा पाण्डुतामानने श्रीः । चूडापाशे नवकुरवकं चारु
कर्णे शिरोषं, सीमन्ते च त्वदुपगमजं यत्र नीपं बधूनां ॥”, Me.
ii. 2.

“विपदि धैर्यमथाभ्युदये क्षमा, सदसि वाक्पटुता युधि
विक्रमः ।”, H. i. 31.

“लिपिज्ञानवचनकौशलेषु सम्यग्विनयनं, शब्दहेतुसमय-
विद्यासु वार्तामात्रावबोधनं, द्यूतकलास्त्रभ्यन्तरीकरणं” Tho-
rough instruction in the arts of writing and conver-
sation, superficial acquaintance with the sciences of
grammar, logic, and philosophy, and complete mas-
tery of the arts of gambling, D. ii.

“धनुरिदं वृगेषु नमयितुं नोत्सहिष्ये” I am not anxious to bend this bow on deer, Sa. ii. 3.

“चन्द्रगुप्तस्य शरीरे प्रवृत्तुं” To strike on the body of Chandragupta, Mu. ii.

Obs. : The Instrumental is used with Verbs of Motion and to indicate how an action is done (§ 173).

214. Hence the Locative is used with adjectives meaning *skilful, proficient, able*, and the like :

“भद्रोऽस्मि नृत्ये कुशलोऽस्मि गीते” I am well up in dancing, proficient in singing, Mah. iv. 11. 8.

“चित्रकर्मणि प्रवीणः द्यूतव्यापारे प्रगल्भः” Proficient in painting, skilful in gambling, K.

“अधीती चतुर्विम्नायेषु, गृहीती षट्सङ्केषु” Versed in the four Veds, proficient in the six subordinate sciences, D. v.

“को भवान्, कस्यां विद्यायां निपुणः” Who are you, in what science well up, D.

“अशक्तः कार्यकरणे” Unable to do any work, Mah. i. 82. 7.

“को नामास्य तत्त्वनिरूपणे समर्थः” Who is able to ascertain the facts about it, Va.

Obs. : I do not think it is correct to say (Pānini II. 39.) that the Genitive and the Locative may be indiscriminately used in agreement with स्वामी, ईश्वर, अधिपति, दायाद, साची, प्रतिभू, and प्रसूत. The Genitive conveys the sense of *of* and the Locative the sense of *in* except as regards प्रसूत, which must agree with an Ablative

or Locative (§ 188. a.) and can take only a Possessive Genitive : “ईशः कामरूपाणि”, R. iv. 18. ; “लीकानामीश्वरेश्वरः”, Mah. vi. 68. 1. ; “ईश्वरी भवामवे”, Mah. v. 32. 1. ; “कनीयान् सम दायदो हता येन जरा मम” (= my heir), Mah. i. 83. 27. ; “दर्शने प्रत्यये दाने ऋषिद्रव्यापणे तथा । चतुःप्रकारः प्रतिभूः शास्त्रे दृष्टो मनोविभिः ॥”, Vri. ; यो यस्य प्रतिभूस्तिष्ठेत्” (= he who stands a surety for any one), M. viii. 158.

In some cases, however, the two senses are equivalent : “स्त्रियः स्त्रीषु च साक्षिणः” : (= and women are witnesses for women), N. 8.

But the list might have been greatly extended : “तस्मान्नम जज्ञे देवव्रतो नाम यमाहुर्भीष इति”, Mah. i. 93. 47.

The next rule appears to be wrong, चायुक्त and कुशल agreeing with the Locative.

215. The Locative is used with Verbs meaning *to entrust, to pledge, to believe, to attribute, to apply, to be attached, to abide by, to be born of, and the like* :

“तस्मिन् सर्वकार्याणि निक्षिपेत्” Should entrust all to him, M. vii. 59.

‘न ह्यनात्मसदृशेषु राक्षसः कलत्रं न्यासीकरिष्यति’ Rākshasa will not leave (his) family with men not his equal, Mu. i.

“युं सि विश्वसिति कुत्र कुमारी” Where does a virgin believe in man, N. v. 100.

“आयोजितस्तपसि महत्यात्मा” You have devoted yourself to severe penances, K. i.

“आकण्ठं तुल्यमखिलां सुदती लगन्तीमाखण्डलेऽपि च नलेऽपि च वाचमेतां” The fine-toothed (girl) hearing the speech equally applying to Indra and Nala, N. xiii. 7.

“दण्ढनीत्या नात्यादृतोऽभूत्” Was not very mindful of the Penal Code, D. viii.

“तस्यामसौ प्रासजत्” He became attached to her, D. ii.

“न शासनेऽवास्थित यो गुरुणां” Who would not stand by the commands of their superiors, B. iii. 14.

शूद्रां द्विजातभिर्जातः” Born of a Sudra woman by a high caste Man, Vri.

Obs. : Derivatives from these Verbs retaining the same sense will agree with the Locative : “स च तस्यामतीवगुरुरागवान्” (= and he was exceedingly fond of her), H. i. ; “महैरिषु विश्वम् दर्शयति” (= shews confidence in my enemies), D. viii. ; “भारणालकेषु शस्त्रेषु भिद्योगः” (= devotion to mischievous Shāstras), K.

216. The Locative is used equally with the Instrumental (§ 174) to denote points of comparison :

“समुद्र इव गाभोर्ये स्थीर्ये च हिमवानिव । विष्णुना सदृशो वीर्ये क्षमया पृथिवीसमः । धनदेन समख्यागे सत्येऽप्यनुपमः सदा ॥” Ram. i. 1. 21.

“यद्य मनसि धर्मेण, कोपे यमेन, प्रसादे धनदेन, प्रतापे वज्रिना, भुजे भुवा, दृशि श्रिया, वाचि सरस्वत्या, मुखे शशिना, बले मरुता, प्रज्ञायां सुरगुरुणा, रूपे मनसिजेन, तेजसि सवित्रा वसतानुकरोति भगवतो नारायणस्य”, K. i.

217. The Locative is used to denote the object towards, about or in connection with which any thing is or is done. It is then equivalent to the Dative of Indirect Object or to the Accusative with प्रति :

“अतिमहत् खलु मे कौतुकमस्मिन् विषये” I have very great curiosity about it, K.

“संचेपतः [प्रकृतिभिः] राजन्यविरुद्धाभिर्वृत्तिभिर्वर्तितव्य”
Briefly people should be loyal towards (their) sovereign, Mu. i.

“अवैमि ते तस्यां सौहार्द” I know your affection for it, Sa. iv.

“भक्तिः प्रतीक्ष्येषु कुलोचिता ते” Your regard for those who deserve respect is becoming your race, R. v. 18.

“न नेति च त्वादृशि वाग्विगर्हणा” To say “no, no” would be a rebuke to (men) like you, N. ix. 25.

“...इत्यत्रैकमत्य” There is unanimity about it, H. i.

“पुरो वियुक्ते मिथुने कृपावती” Feeling pity for the couple disunited in front, Ku. v. 26.

“मय्यनुक्रोशं कुरु” Have compassion towards me, Mah. i. 170. 12.

“स्तन्यपाने पिपासा” Thirst for suckling, Sankara.

“गोषु गृहाः” Greedy of cattle, Mah. iv. 32. 2.

“विषयेषु सालसः” Eager for females, B. p. x. 51. 51.

“ततः प्रभृति चाणक्यहतकचन्द्रगुप्तस्य शरीरे सहस्रगुणमप्र-
मत्तः” Since then, the accursed Chánakya is a thou-
sandfold attentive about the person of Chandragupta,
Mu. ii. 41.

“उपदेशपरः परेष्वपि” Are prone to give advice even
to others, Si. xvi.

“विनियोगप्रसादा हि किङ्कराः प्रभविष्णुषु” For with
reference to their masters, servants are always favour-
ed with commands, Ku. vi. 62.

SECT. III. LOCATIVE ABSOLUTE.

218. When a Substantive or Pronoun together
with a qualifying participle or adjective form a de-
pendant clause by themselves, they are put in the Lo-
cative Absolute, representing English ‘when’ or
‘which’ with a subordinate sentence :

“वचस्यवसिते तस्मिन्” When he finished, Ku. ii. 53.

“तस्मिन् वनं गोप्तारिं ग्राहमाने” When the Guardian
entered the forest, R. ii. 14.

“जीवन् तातपादेषु नवे दारपरिग्रहे” When (our) re-
vered father was alive and (we) were newly married,
U. i. 19.

“अथ दुर्गसंस्कारे आरब्ध्व्ये किं कौमुदीमहोत्सवेन” Then what is the use of moon-light festival when the fortifications are to be repaired, Mu. iii.

Obs. : (a) Compare Ablative Absolute in Latin and Genitive Absolute in Greek.

(b) The Locative Absolute may be used with entire propositions if connected by इति, यत्र, and the like : “..... इति विजयी प्रविष्टुष्वदिनि”, Ku. v. 74. ; “एवं वादिनि देवर्षी”, Ku. vi. 84.

219. Sometimes a noun itself may stand in the Locative Absolute, the word qualifying being understood :

कामिनीषु विवाहेषु गवां भक्ष्ये तथेभ्यने । ब्राह्मणाभ्युप-
पत्तौ च शपथे नास्ति पातकं ॥” There is no sin in swear-
ing (शपथे कृते) before women, in marriage ..., M. viii.
112.

“अकः सवर्णे [परे] दीर्घः” [The vowels] अ to ख [be-
come] long when a similar vowel follows, Pānini vi.
1. 101.

Obs. : The last use is common in Grammar.

SECT. IV. LOCATIVE OF TIME.

220. The Locative is used to denote the time when an action takes place :

“आषाढस्य प्रथमदिवसे” On the first of Āśāḍha, Me.
i. 2.

“प्रथमेऽथ द्वितीये वा” In the first or the third year,

M.

“शैशवेऽभ्यस्तविद्यानां यौवने विषयैषिणां । वार्धके मुनि-
वृत्तीनां योगेनान्ते तनुत्यजां ॥”, B. i. 8.

Obs. : (a) According to Pānini 11. 3. 7., the Ablative may be also used in compound sentences, but not in the same sense “अद्य भुक्त्वा रात्रिं भोक्ता” means “*eating today will eat on the second day*”; “अद्य भुक्त्वा रात्रिं भोक्ता” means “*eating today, will eat after two days*”.

(b) Latin uses the Ablative in such cases : “*solis occasu*” (= *अस्त* बते भास्करे).

221. The Locative or the Locative Absolute is used with words meaning *to pass* to denote time past :

“कतिपयदिवसापगमे” After a few days, K.

“सन्नान्ते” After the sacrifice, R. iv. 87.

“पितर्युं परते” On the demise of the father, Da.

“अतीते वर्षके काले” After the rainy season, B. vii.

18.

222. With इतः, अतः, or ततः, it is used to denote time coming :

“इतश्चतुर्दशे वर्षे” Fourteen years hence, Mah. iii. 3.

74.

SECT. V. DISTRIBUTIVE LOCATIVE.

223. The Locative is used to distinguish a part from a whole, being equivalent to English *among* :

“भवद्दृष्टेषु राट्टेषु कतमत् समृद्धं सत्पुरुषभूयिष्ठञ्च”
Among the countries you have seen which is the
richest and abounding most in good men, D. vi.

“बभूचतुष्केऽपि यथैव शान्ता प्रिया तनूजास्य तथैव सीता”
Among the four daughters-in-law, Sitá was as dear to
him as (his) daughter Sántá, U. iv. 6.

“पुष्पेषु जातिः, नगरीषु काञ्ची, काञ्च्येषु माघः, कविकालि-
दासः”.

Obs. : The Genitive may be used in a similar sense (§ 206),
but -मध्ये should be added to convey the sense of *among*.

224. The Locative is used in lexicons to denote
in the sense of :

“गोः स्वर्गे च बलीवर्दे रश्मी च कुलिशे पुमान् । स्त्री सीर-
भ्योदृग्वाणदिग्वाग्भूषसु भूम्नि च ॥” [The word] गो, in
the masculine, denotes *the heaven, a bullock, a ray,*
the thunderbolt, in the feminine, *a cow, the eye, an*
arrow, a quarter, speech, the earth, water, abundance,
Medini.

“मा मानेऽकर्मकः” [The verb] मा is neuter in the
sense of measuring, S. k.

225. The Locative is occasionally used to denote
the object or purpose for which any thing is done :

“कथय कस्मिन्निमित्ते” Say what for, Mu. i.

“धनानि जीवितञ्चैव परार्थे प्राप्नोति उतसृजत्” A wise
man gives up for others his wealth and life, H. i. 43.

“चमरि दीपिनं हन्ति दन्तयोर्हन्ति कुक्षरं । केशेषु चमरीं
हन्ति सीम्नि पुष्कलको हतः ॥” They kill tigers for (their)
skin, elephants for (their) tusks, yaks for (their) tail,
and musk-deer is killed for musk, Kásiká.

Obs. : Dikshita adds “इती इतीयाव प्राप्ता तद्विचारवाचे”. This is a
mistake. The Locative here stands for the Dative, not for the
Instrumental.

CHAP. XVI. PREPOSITIONS.

226. Prepositions, used independently, serve to
shew the relation of words to each other. Unlike
English, they generally follow the word they govern.

227. Different prepositions are found with differ-
ent cases. Most of them are found with one case only,
a few with two or three cases.

SECT. I. WITH THE ACCUSATIVE ONLY.

228. अति (= above : rare):

“अति देवान् कृष्णः” Krishna is above the gods, S. k.

Obs. : It is generally joined to Verbs or used in compounds :
“अतीत्य हि गुणान् सर्वान्”, H. ; “अतिमानुषः” (बी, च) (= superhuman), D.

229. अथ्यधि (= above all ; just above : very rare):

“सोकानथ्यधि माधवः” Vishnu is above all worlds,
Vopadeva.

230. अधोऽधः (= below all ; just below):

“नवानधोऽधो वृहतः पयोधरान्” Just bellow large fresh clouds, Si. i. 4.

Obs. : It also occurs as an adverb : “अधोऽधः पश्यतः कस्य महिमा नोपचोयते”, H. i. 2.

231. अनु (=after : in various senses):

“वहल्ययोध्यामनु राजधानी” Flows along the town of Ajodhya, R. xiii. 61.

“सर्वं मामनु ते प्रियाविरहजां त्वन्तु व्यथं मानुभूः” Every thing yours is after me, but may you not feel the pangs of separation from your beloved, V. iv. 40.

“मित्रलाभमनु लाभसम्पदः” All fortunate gains are after (inferior to) acquisition of friends, Ki. xiii. 5.2

“प्रजिघाय कान्तमनु चित्तहृतः” Sent fascinator after (to) (their) lovers, Si. ix. 55.

“पर्वतोऽनु तं प्रययौ” Parvata followed him, N. v. 2.

Obs. : In the last sense, it is mostly joined to verbs : “मानन्वि-
जन्”, U. ii. 13. It is also found in compounds : अनुरं (= every-
day) ; अनुगिरं (= on the mountain), Si. vii. 1.

232. अन्तरा (=between : rare):

“आमन्तरा वसुमती” Between heaven and earth, N. xi. 3.

“उदयं लयमन्तरा रवेः” Between sun-rise and sun-
set, N. iii. 87.

Obs. : It is commonly used as an adverb : “अनरा पिदसन्ता, अनरा
मादसम्पदं, अनरा युक्ताशमयं कुर्वन्नालापं” (now ... now ... now), K. ;
“निलम्बे वा न मालरा”, Vi. vii. 28.

233. अन्तरेण (= without, except, through) :

“क्रियान्तरान्तरायमन्तरेण” Without interruption to other duties, Mu. iii.

“विधिसंशयमन्तरेण” Without reference to enjoinders, S. i. 43.

“देवीं हंसवतीमन्तरेण” Through the queen Hansavati, Sa. v.

234. अग्नि (= before, close by, in : very rare) :

“प्रियमग्नि” Before her love, Si. ii. 32.

“अश्वद्विर्जलमग्नि भूषणैरमज्जि” The ornaments falling sunk in water, Si. viii. 60.

Obs. It is generally joined to verbs : “अग्नियथी स हिमाचलमुच्छ्रितं”, Ki. v. 1. : अग्निसुखं (= in front of), अग्निसुखयति, Ki.

235. अभितः (= in front of, by, about) :

“अभितस्तं पृथासुनुः स्नेहेन परितस्तरे” The son of Prithá was filled with love for him, Ki. xi. 8.

“तन्वन्तमिदमभितो गुरुमंशुजालं”, Ki. ii. 59.

Obs. : It is oftener found as an adverb : “बुडाबुद्धितकहपसमभित-
ल्लणीदयं पृष्ठत.”, Vi. i. 35.

236. उप (= near, below, about : very rare) :

“उप शाकटायनं वैयाकरणाः” Grammarians are inferior to Śākatayana, Kāśikā.

Obs. : It is commonly found joined to verbs : “यत्नां मतिरुपस्थिता”, Ki. xi. 14. It is also occasionally found in compounds : “उपचतुरा.” (= about four), “उपबहव.” (= about many), S. k.

237. उपर्युपरि (= above all, just above : rare) :

“गुर्वीरजस्रं दृषदः समन्तादुपर्युपर्यम्बुमुचां वितानैः”, Si.
iv. 2.

Obs. : It is more common as an adverb : “उपर्युपरि पश्यन्तः सर्वे एव
दरिद्राणि”, H. i. 2.

238. निकषा (= near : very rare) :

“लङ्कां निकषा हनिष्यति” Killed near Lanka, S. i. 68.

239. परितः (= around, all about) :

“वेदीं परितः” Around the altar, B. i. 12.

“परितः कनकस्थलीः” All about the gold beds, Si.
iv. 21.

Obs. : It is oftener found as an adverb : “परितस्तान् विचिचेप”, B.
ix. 88. ; “गणाधिपानां परितः प्रसारिषी”, Ki. xiv. 84.

240. प्रति (= to, towards, about) :

“कुरुणा सीतां वराकीं प्रति” Pity for the poor Sita,
Vi. v. 22.

“त्वयैकमीशं प्रति साधु भाषितं” You have said one
(thing) good about Siva, Ku. v. 81.

“सीमां प्रति समुत्पन्ने विवादे” When a dispute arises
about boundaries, M. viii. 225.

“क्रुद्धस्य चैद्यं प्रति” Angry with the king of Chedi,
Si. i. 75.

“ऐशानीं दिशं प्रति चालयायान्” Drive the horses
towards the North-east quarter, V. i.

Obs. : It is also often found joined to Verbs or in compounds :

“प्रतीकृतं भैमि युवा युवागी”, N. III. 121. ; प्रत्ययवर्धना तु न कृता यया”, V. 11. ; “प्रतिप्रियं” (= good in return), R. v. 56.

241. **समया** (= near : very rare) :

“समया शिखरीन्द्र” Near the great mount, Si. vi. 73.

Obs. : It is also rarely found as an adverb : “अवलम्बते च समया सचीमिव”, Si. xv. 9.

N. B. Many Grammarians wrongly include समयतः (= on both sides of) and सर्वतः (= on all sides of) against Pānini II. 3. 30. They are more common as adverbs : “अहं सूर्यसुभयतो ददर्श” As = prepositions, they agree with the genitive or occasionally with the locative (§ 199. e.).

SECT. II. WITH THE INSTRUMENTAL ONLY.

242. **सह** (= with : not used like Latin *cum* of the Instrument of an action) :

“त्वया सह निवक्ष्यामि वनेषु मधुगन्धिषु”, U. ii. 18.

“कथं स्वर्धते मया सह राक्षसहृत्कः” What the accursed Rākshasa is emulating me, Mu. iii.

Obs. : (a) It is found joined to Verbs in the form सह (Latin *con*) : “संस्रज्यते सरसिजैरुष्णान्गभिर्मे”, R. v. 62.

(b) It is also found in compounds, especially in the form सह (= Latin *co*) : “सह वसतिमुपेत्य वैः प्रियाया”, Sa. II. 3. ; “सतीर्थः”, Ma.

243. **साहं**, **साकं**, **समं** (= सह : rare) :

“अनेन साहं विहराम्बुराशेः” (= with him...), R. vi. 57.

“साकं स्त्रीभिर्भजन्ते विधिमभिलषितं पार्वणं पौरमुखाः” (= with women...), Mu. iii. 10.

“परैति काश्यं ययसा समं वयुः” (= along with fame ...), Ki. i. 39.

SECT. III. WITH THE ABLATIVE ONLY.

244. अनन्तरं (= after) : “पितुरनन्तरं” = after (his) father's (death), R. ix. 1.

Obs. : It is oftener found in compounds : “बोडशवर्षानन्तरं”, D.

245. अप (= except : very rare) :

“अप त्रिगर्तेभ्यो वृष्टो देवः” It rained except in Trigarta, Kásiká.

Obs. : It is mostly found joined to Verbs and occasionally in compounds : “नागिनौभिरपहसितधेयं”, Ki. ix. 36. ; “कुमुदवनमपत्रि”, Si. xi. 64.

246. अर्वाक् (= after : rare) :

“अर्वाक् त्रयब्दात्” After three years, M. vii. 30.

Obs. : It is also rarely found as an adverb : “कथं वा दीयमानवर्ग-ज्जुगिता वर्मरोषिणौ”, Ki. xi. 76.

247. आ (= up to, as far as, from) :

“आ षोडशात् ब्राह्मणस्य” Of Bráhmans, up to the 16th. year, M. ii. 38.

“आ शैलेन्द्रात्..... आ तीरादक्षिणार्णवस्य” From the Himálaya up to the coast of the southern ocean, Mu. iii. 19.

“आ केशाग्रदा नखान्तात्” From tip to toe, A. t.

Obs. : (a) In compounds, it is used adverbially in the Accusa-

tive Singular : “आपादमस्तक” (= from head to foot) ; “आङ्गुमारं यज्ञः पाणिनेः” (= Pāṇini's fame is from his youth), Kāsikā. Hence also attributive compounds : “आपादपद्मप्रणता”, R. iv. 37. ; “आजगम्यमाना”, R. i. 5.

(b) It is also joined to Verbs : “प्रस्थायान्ति गताः”, Sankara.

248. आरभ्य (= from : properly a participle) :

“विजयादारभ्य” From conquest, K.

“मनुष्यत्वादारभ्य ब्रह्मान्तिषु देहवत्सु” In all corporeal beings from humanity up to Brahmā, S.

249. आरात् (= about, near, far off : rare).

“आरादपि व्यवदधे न तु चित्तवृत्तेः” N. iii. 131.

Obs. : It is also occasionally found as an adverb : “द्रष्टासि प्रीतिमा-
नारात्”, B. xxii. 6.

250. ऊर्ध्वं (= after : rare) :

“ऊर्ध्वं मासत्रयात्” After three months, Kat.

Obs. : (a) Later writers wrongly use it also with the Genitive : “होदयोऽणामूर्ध्वं”, Da. 70. This confusion has probably arisen from the fact that the Ablative and the Genitive Singular are mostly the same : “ऊर्ध्वं प्रसूतेः”, R. ; “ऊर्ध्वं पितृषु मातृषु”, M.

(b) As an adverb, it is very common : “ऊर्ध्वं वितन्वन्ति जलप्रवाहात्”, R. xiii. 10.

251. परं, परतः, परेण, परस्तात् (= after : परेण very rare : also rarely अवर-स्तात्) : “अस्मात्परं” (= after me), Sa. vi. 27. ; “विवाहात् परतः” (= after marriage), Da.

Obs. : They are also found as adverbs, : “किं विदध्याः परेण”, Vi. ii. 49. ; “परतश्च गन्तव्यं”, Vi. v. 25.

252. परि (= except : “अपपरी वर्जने”, Pānini i. 5.
88. : obsolete).

Obs. : It is, however, common as joined to Verbs : “सक्तः परीक्षा-
न्यतरङ्गजले”, Mal. i. 2.

253. पूर्व (= before) : “मातृतश्च पूर्व” = and
before the mother, Da.

Obs. : (a) It is more common as an adverb : “पूर्वं तावदहं सूर्यः”,
P. III. 13. Hence attributive compounds : “पूर्वाशी वा पिबद्देवतातिथिभ्यः”,
Mah. 36. 31. Note the use of the Ablative in such cases.

(b) As an adjective also, it has the same construction in the
same sense : “पूर्वो यौसाहसक्तः” (= the spring precedes the hot season),
Kāsikā.

(c) In the sense of *east of*, it may also agree with the Genitive
(§ 217).

254. प्रति (= in exchange of : comp. § 240) :

“मासानस्मै तिलेभ्यः प्रति यच्छति” Gives him *dal* for
til, Kāsikā.

Obs. : This construction is, however, very doubtful and probab-
ly found only in Grammars.

255. प्रभृति (= from) : “बाल्यात् प्रभृत्येव विरुढसख्यः”,
Vi. iv. 9.

Obs. : It is often joined to adverbs as in English : “तदा प्रभृति”
(= from then), Ku. v. 55.; “अद्य प्रभृति” (= from now), Ku. v. 86.

256. प्राक् (= before) : “प्राक् चन्द्रगुप्तप्रवेशात्” (=
before Chandragupta's entry), Mu. ii.

Obs. : (a) It is also used as an adverb : “प्राक् सन्निकर्षं समधिहरस्व”,
R. vi. 20.

(b) In the sense of *east of*, it may also agree with the Genitive (§ 207.).

257. बहिः (= outside of) : “गणो नृपाणामथ तीर-
याबहिः”, Si. xii. 1.

Obs. : (a) When used as an adjective, it agrees with the Genitive : “करस्य करणी बहिः” (= *Karabha* is the outer part of the hand), *Amara*.

(b) बाह्य (f. छा) takes the same construction : “समनपञ्चकाबाह्यं शिबिराणि सहस्रम्”, *Mah.* vi. 1. 6. But “यस्य वीपवनं बाह्यं गन्धर्वमनादन”, *Ku.* vi. 46, because बाह्य is here a pure adjective.

(c) बहिः is oftener found as an adverb, joined to verbs, and in compounds : बहिरेव गगोहराः”, *H.*

SECT. IV. WITH THE ACCUSATIVE AND ABLATIVE.

258. ऋते (= except, without) :

“ऋते रवेः क्षालयितुं क्षमेत कः. क्षपातमस्त्राण्डमलीमसं
जम्”, Si. i. 39.

“ऋते खेनाप्रणेतारं घृतना सुमहत्पि”, *Mah.* v. 150. 2.

Obs. : The use of the Accusative is rare.

SECT. V. WITH THE ACCUSATIVE, ABLATIVE, AND INSTRUMENTAL.

259. विना (= without, except) :

“त्वया विना सोऽपि समुत्सुको भवेत्” Even he would
be eager without you, *V.* i. 10.

“विना वातं विना वर्षं” Without wind, without rain,
Kāśikā.

“विनापि हेतोः” Even without any cause, Sab. iif.

Obs. : The Instrumental is mostly found and the Ablative is very rare.

260. Grammarians add नाना in the sense of विना, but I do not remember meeting it in any writer : नाना देवदत्तेन or देवदत्तात् [or देवदत्तं], Kāsikā.

SECT. VI. WITH THE GENITIVE.

261. अग्रे, अग्रतः (= before ; in presence of) :
“तवाग्रे”, P. ; “न गणस्याग्रतो गच्छेत्”, H.

Obs. : They are also common as adverbs : “अग्रतो वसता”, Ki. xv. 1.

262. अधः (= under, below), अधस्तात् (= from below) :

“मायितः शकटस्थाधो बालपर्यङ्कितात्ले”, V. p. v. 5. 22.

“तरोरधस्तात्” From under the trees, Si. v. 62.

Obs. : (a) They are as common as adverbs : “अधस्तान्नागैरिवापस्त्रिय-सायां”, K.

(b) अधः is also occasionally joined to Verbs and Nouns :

“अधोमुखाकाशसरिद्रिपातिनीः”, Ki. xvr. 55. ; “तपस्विना दूरमधश्चार सा”, Ku. iv. 29.

(c) अधस्तात् is occasionally used in the sense of अधः : “तिर्यग्ब्रह्मण-साय”, Ku. vi. 71.

263. अन्तरे, अन्तरेण (= between : comp. § 232-3) :

“षोडशसप्तत्योरन्तरे मध्यं वयः” Middle age is [the period] between sixteen and seventy [years], Sr.

264. उपरि (= over, above, towards), उपरिष्ठात् (= from above) :

“सर्वानन्दानामुपरि वर्तमाना” Being above all joys,
K.

“वैरोधकस्योपरि निपातनाय” To throw on [the head
of] Vairadhaka, Mu. ii.

“ह सा गुरुजनस्योपरि भक्तिः” Where is (your) well-
known regard for your seniors, K. ii.

Obs. : (a) They are also common as adverbs : “उपरि घनावन-
लनित”, Mu. i. 21.

Some use उपरिष्ठात् without any difference from उपरि. But read
R. v. 43. “अथोपरिष्ठादध्वनरेर्ध्वमक्तिः”.

(b) उपरि is found also in compounds : “तदुपरि नगर”, Vi. vi. 7.

265. पुरः, पुरतः (= before, in front of), पुरस्तात्
(= from the front) : “पुरः सखीनां”, Ra. ii. ; “सैन्यस्य
पुरतः”, Vi. vii. ; “मातृवतः पुरस्तात्”, R. xiii. 26. ; “मम
पुरस्तादयाचत” Asked in my presence, D. ii.

Obs. : (a) They are also found as adverbs : “पुरो विद्युक्ते निघ्ने
ऊपावती”, Ku. v. 26. ; “पुरस्ताच्चिप्यमाण”, Ki. ix. 20. ; “अथ वा प्रतिज्ञात-
मेतत् पुरस्तात्” (= already), Mu. iv.

(b) पुरः is also joined to some Verbs : “पुरःसरा धामवतां यश्चोभनाः”,
Ki. i. 43.

266. मध्ये (= among, amidst) :

“अतिप्रभूतानां सुतानां मध्ये” Among his numerous
sons, K.

Obs. : (a) Tārānath writes “उक्तेषु नाटकेषु मध्ये” (Preface to Mal.).
This is not idiomatic, the locative itself having the full force of मध्ये.
On the other hand, such a passage as “मध्ये निपतितो राजा लोकपालसमीप-
चः” (Mah. v. 131. 14.) is quite correct, as मध्ये here is not a proposi-

tion but = *in the middle*. In English, "*the king fell in the middle among god-like...*".

(b) It is common in Genitive compounds but also rarely found in Indeclinable compounds : "मध्यमहाराजकमाजुहार", N. x. 92.

N. B. अग्रेसर (= before the face of), प्रत्यक्ष (= before the eyes of), etc., if regarded as prepositions, come under this section : "प्रियायाः प्रत्यक्षः", Sa. III. 40. ; "सख्युः समक्षमिति आधिकजातलब्ध्या", Ku. III. 75.

SECT. VII. WITH THE LOCATIVE.

267. अधि (= over, above : rare) :

"अद्यैव प्रहारवर्मण्यधि विदेहा जाता." The people of Videha will this day be over Praháravarmá, D. iii. ...

Obs. : It is often joined to Verbs and also found in compounds : अग्न्यान्धीत्य व्याकृतं", Si. II. 26. ; "अधिरात्रनि" (= at night), Si. VII. 52.

268. Many grammarians include उप giving it the sense of *above*, *over*, but I doubt greatly the correctness of the coined illustrations. उप simply means *near*, *about* and includes the ideas of हीन and अधि explained in Pánini's 1. 4. 86-7., but it is never = अधि and Pánini's II. 3. 9. cannot be applied to it.

CHAP. XVII. ADJECTIVES.

SECT. I. PRELIMINARY.

268. Adjectives are often used for Substantives, in the Masculine for Persons, in the Feminine for Females, and in the Neuter for things :

"वसुभिच्छति निरापदि सर्वः." Every (body) wishes to live in safe (places), Ki. ix. 16.

“दर्थो दृश्यसन्तुष्टः क्रोधनो नित्यशुद्धितः । परमाग्योप-
जीवी च षडेते दुःखभागिनः ॥”, H. i. 24.

“विलासिनीनां स्तनशालिनीनां नालंक्रियन्ते स्तनमण्डला-
नि”, Ri. iv. 2.

“दुर्मंगाभरणप्रायो ज्ञानं भारः क्रियां विना”, H. i. 17.

“भद्रं भद्रं (= whatever is good) वितर भगवन् भूयसे
मङ्गलाय”, Ma. i. 4.

“यो ध्रुवाणि (= certainties) परित्यज्याध्रुवाणि निवे-
दते । ध्रुवाणि तस्य नश्यन्ति अध्रुवं नष्टमेव हि ॥”, H. i. 210.

“अविदितभयं कर्कशानि (= hard words) ब्रवीषि”, Vi.
iii. 62.

“... इति त्रिषु विखप्रकाशः” These three (quotations)
are from the Visva Prakāsha, Va. com.

Obs. : (a) There is no restriction to this use, so long as the
meaning is clear and often it is more idiomatic to omit Substan-
tives as in the examples cited.

(b) Compare Latin *parvum parva decent* (= चद्रः चद्रेण युज्यते).

269. Hence some Adjectives have acquired the
force of Neuter Substantives with such words as द्रव्यं.
स्थानं understood :

“तदाविशन्ति भूतानि महान्ति सह कर्मभिः”, M. i. 18.

“दमः पवित्रं परमं मङ्गलं परमं दमः”, V. 8.

Obs. : Comp. § 143.

270. Adjectives are often used Adverbially.

(A) in the Nominative, qualifying a Subject and
placed in close connection with its Verb :

“अवहितस्तावत् श्रोतुमर्हति कुमारः” Your highness be pleased to listen attentively, Mu. iv.

“न तु मां विव्रतो युद्धे जातु युध्यते पाण्डवः” But the Pándava will never fight with me openly, Mah. v. 156. 19.

“प्रसक्तास्त्वां निरीचन्ति” Look at you closely, Mah. iv. 9. 23.

Obs. : (a) In Latin also, Adjectives are so used as Adverbs : *imprudens feci* (= अज्ञानं कृतवानहं).

(B) in Accusative Singular Neuter in agreement with Verbs :

“बलवदसुखशरीरावभवती दृश्यते” She looks very unwell, Sa iii.

“भिन्नार्थमभिधीयतां” Speak clearly, Sa. ii.

“अस्मान् साधु विचिन्त्य” Thinking well of us, Sa. iv. 16.

“स्फुटमुच्यमानः” Being talked to frankly, B. xii. 83.

Obs. : (b) This use is very common, specially with compounds with स- : “उदारकलु तदादाय सलज्जं सहर्षं मानमावत”, D. II.

(c) It is also occasionally found in Latin *dulce loqui* (= मधुरं भाषते), Horace.

SECT. II. DEGREES OF COMPARISON.

271. The Comparative is used with the Ablative (§ 193) and the Superlative with the Genitive (§ 206) or the Locative (§ 223), according to sense :

“अथ तूष्णीं स्तरं ताभ्यां [पद्मध्यास्यहे वयं]” But today [we occupy] a much higher [place] than they, Ku. vi. 19.

“हृन्दिष्ठमार्चद्भिः सुधाधिपानां” Honoured the greatest of Chiefs, B. ii. 45.

Obs. : Note that the comparative termination is added also to indeclinable adjectives.

272. But, where the sense is clear, the Positive is often used for the Comparative and the Superlative :

“किमतः परमाश्चर्यं” What can be more wonderful, K.

“सत्यादप्यनृतं श्रेयः” Better lying [for me] than truthfulness, Ve. iii. 43.

“यस्य चेतसि वर्तेथाः स तावत् कृतिर्ना वरः” The man, in whose heart thou art, is the greatest of the pious, Ku. v. 18.

“गुरुतरं शीघ्रं पतति” The heavier falls quicker, Go. ii. 9.

273. The Comparative is often used for the Superlative or to denote that a quality exists in too high a degree :

“बङ्हीयसा दीप्तिवितानकेन” With the greatest glow of lustre, Si. iii. 6.

“कनीयान् धन्यकः प्रियां स्वामत्तु मच्चमः” The youngest Dhanayaka unable to eat his wife, D. vi.

“सर्वं प्रिये चारुतरं वसन्ते” [My] darling, every thing is very pretty in the Spring, Ri. vi. 2.

“रिपुतरा विभुर्दृशिः” [Her] great enemy moonlight, N. iv. 24.

“क्षेपीयो मलयगिरिरहमुपेतः” I have come very quick from the mount Malaya, Vi. v. 15.

Obs. : This use is also found in Latin.

274. The Superlative is often used to denote that a quality exists in a high degree without any reference to comparison :

“यविष्ठवद्वृद्धतमोऽपि राजा” The king, though very old, like a very young (man), B. ii. 44.

“नवयौवना प्रियतमा यतमानमपाहरत्”, N. ix. 7.

275. The Comparative and Superlative terminations are occasionally joined to Verbs and primitive Adverbs in the forms तरां and तमां :

“तस्यैव बीजानि जानामितमां तमांसि” I certainly think darkness (to be) its seeds, N. xxii. 29.

“गुरुर्धरित्री क्रियतेतरां त्वया” You have made the earth more important, Si. i. 36.

“गौरवेण दृष्ट्येतरामसौ” He is looked with great regard, Si. xvi. 42.

“पुनस्तारां वदनसरोजमखिदत्” His lotus face again sweated greatly, Si. xvii. 6.

“प्रातस्तारां” Very early in the morning, B. xi. 31.

276. अधिक (= more) and कम (= less) are occasionally found in agreement with Numerals in the sense of *more than*, *less than* :

“अवनिमधिकविंशानभ्यवस्तन्य वारान्” (= more than twenty times), An. iv. 39.

“किञ्चिद्गन्मनूनर्हः शरदामयुतं ययौ” (= little less than ten thousand winters), R. x. 1.

Obs. : (a) Compare the Latin use of *plus* and *minus*.

(b) अधिक and कम are also often used independently : “जनं न सत्वेन विधीयते”, R. II. 14.

277. Note the construction of वरं (= better, rather) :

“वरं मौनं कार्यं न च वचनमुक्तं यदनृतं” Better to keep silence than to utter a lie, H.

“पण्डितोऽपि वरं शत्रुर्न मूर्खो हितकारकः” Better to have a learned man for an enemy than a fool for a friend, P.

SECT III. NUMERALS.

278. Cardinal Numbers agree with Substantives either as Adjectives or in the Genitive (§ 204. a.) :

“सहस्रिं शतमागांसि” I will forgive hundred offences, Si. iii. 108.

“मया जितयासौ षोडशसहस्राणि दीनाराणि” And I won him 16000 *dinārs*, D. ii.

Obs. : The second construction is not common with smaller numerals.

279. एक (= one) is Singular : द्वि (= two) is dual : त्रि (= three) to नवदशन् (= nineteen) are plural : “द्वौ रिपू”, R. ; “ये द्वे”, Sa. ; “तिस्रभिस्त्वमवस्थाभिः”, Ku. ii. 6. ; “एका द्वे तिस्र इति संख्यानेन”, M.n. on Me. i. 22.

Obs. : (a) एक is often used in the sense of *alone, only* : “एकोऽयुग कुक्ष्यानि भवानजेषीत्”, Dh. एकै in the plural is used in the sense of *some* : “..... इत्येके ... इत्यन्ये” (some say others say ...), S. ; “एकेषां प्राणिनां” (= of some systems), S.

(b) Note such compounds as द्विचः (द्वा, च) (= two or three), R. v. 25. ; विचतुरः (त्वा, रं) (= four or five), Ki. xviii. 6 ; पञ्चषः (षा, ष) (= five or six), Mu. v. ; etc.

280. Cardinals from विंशति (= twenty) to नवति (= ninety) are feminine and Singular :

“विंशत्या वत्सरैः” In twenty years, Raj.

“ततः शराणां षष्ठ्या तु द्वौणिः पार्थमवाकिरत्”, Mah. vii. 104. 28.

“पञ्चाशता महाबाहुः शरैः सन्नतपर्वभिः”, Mah. vii. 131.
27.

Obs. : (a) Old writers occasionally use them in the plural, but such use is condemned : “षट्त्रिंशद्विंशती भक्षेनिंशितैस्त्रिंशतेजनैः”, Mah. vii. 131. 26.

They should, however, be used in the dual and plural to convey “two twenties”, “three thirties”, “five fifties”, etc. But they remain Singular when they qualify other numerals : “षट्त्रिंशतसहस्राणि चत्वारिंशत् स संहितं”, Mah. i. 1. 104.

(b) ऊनविंशति (= nineteen), नवनवति (= ninety-nine), etc. come under this rule.

283. Numerals from शत upwards, except कोटि (= ten millions) and अक्षौहिनी (= a hundred million billions), (which are feminine), are Neuter, and of three numbers :

“सहस्रं सुसलेनाहन् सहस्रमसिनाबधौत्”, Mah. vii. 70. 6.

“चतुर्दश सहस्राणि चतुर्दश च राक्षसाः” Fourteen thousand and fourteen goblins, Vi. v. 13.

“तदप्यस्मै प्रदास्यामि सहस्राणि दशाष्ट च” I will also give him 18000 sheep, Mah. v. 86. 9.

“चत्वार्यष्टशतानि षटपञ्चाशदधिकानि पृथिवीं भोक्षन्ति” Will govern the earth four hundred and fifty-six years, V. p. iv. 24. 13.

Obs. : (a) In Numerical compounds, they are used in the Singular or in feminine ई : “त्रिंशच्छतसहस्रं च देवलोके प्रतिष्ठितं”, Mah. i. ; “चार्यासप्तशती” (= seven hundred *āryās*), Govardhana. The last form is common in latter writers, but exceedingly pedantic.

(b) These Numerals are occasionally found in the Masculine in Old Writers, but such use is quite obsolete in Classical Sanskrit : “ततः पञ्चशतान् वीरान् गात्रारानुयतायुधान्”, Mah. vii. 30. 6. ; “तस्याष्टशतसहस्रं यदा वर्गाः शतं शताः”, Mah. iv. 10. 9.

(c) These Numerals are occasionally used by Old Writers in the Plural in the Singular sense, but such use is not approved : “अजिनानां सहस्राणि चीनदेशोद्भवानि च” (= one thousand leathers), Mah. v. 86. 10. ; “वर्षशतैरपि ज्ञातुं न शक्यते” (= even in hundred years), V. p. iv. 15. 20.

(d) कोटि is occasionally found in the Singular in the Plural sense : “पिप्पला व नी गृहीता नवनवतियुता रत्नकोटिर्मदीया”, J. Li. 240 has more correctly : “नवनवतिकोटयः नवनवतिलक्षाणि पञ्चसप्ततिसहस्राणि शतवयं षट्षि”.

(e) Pānini and some other writers sanction the form लक्ष for लक्षे (= lac), but it is very rare.

284. The Ordinals are used with the Genitive, Ablative, or Instrumental, according to sense :

“चित्रसेनादीनां पञ्चदशानां भ्रातॄणां षोडशश्चित्ररथः समुत्पन्नः” Chitraratha was born, the sixteenth of the fifteen brothers Chitrasena and others, K.

“निमिः षष्ठो महीपतिः” The sixth king from Nimi, Ram. i. 68. 8.

“अयमात्मना तृतीयः कुशिकनन्दनो भवन्तमेवाभ्युद्यातः” The son of Kusika himself with two others has come to receive you, Vi. i.

Obs. : (a) Note the use of Ordinals in the last sense.

(b) Some inaccurate writers use the Genitive in the sense of *from* :

CHAP. XVIII. PRONOUNS.

SECT. I. PERSONAL PRONOUNS (see § 126, 121, 120).

285. The short forms of the first and the 2nd. Personal Pronoun (मा, मे, नौ, नस्, त्वा, ते, वाम्, वस्) cannot be used (i) in the beginning of a sentence, (ii) in the beginning of a metrical foot, (iii) with the particles च, वा, एव, हा (and the very rare ह् or अह्, Durgádása), and (iv) with the figurative uses of Verbs meaning to see (Pánini viii. i. 17-18 and 24-5) :

“तव (never ते) प्रसादात् कुसुमायुधोऽपि”, Ku. iii. 10.

“मां (never मा) श्रोतुमिच्छा मुखरीकरोति”, Ki. iii. 9.

“तस्य च मम (never मे) च वैरं पौरधूतैरुदपायत”, D. ii. :

“त्वामानय प्रियतमां मम (not मे) वा समीपं मां (not मा) वा नयाशु”, V. iv. 25.

“तवेव (never त एव) नामास्त्रगतिः कृतौ त्व”, Ku. iii. 19.

“चेतसा त्वां (never त्वा) समीक्षते” S. k.

Obs. : (a) If the particles mentioned do not connect these forms, they may be used : “किं वा शिष्यो पतिः”, J.

(b) In modification of Pānini's viii. 1. 26., which as interpreted, is not always observed, I think it can be laid down that, when they may be used, the short forms are generally preferred *after the strong forms* in dependent sentences, but not always : “चादां दावदप्रधानी, सदाप्यावयोः किमनया विचारयया”, H. iii.

286. These forms cannot be used in addresses in *direct construction immediately after the addressee*. (Pānini-viii. 1. 72). It is, in fact, another form of rule in § 285 :

“भद्रसुखा ममैष पुत्रो वायुग्रस्तः.” Good fellows, this my son is moonstruck, D. ii.

Obs. : (a) Note the restriction. Hence “यद्यत् पापं प्रतिजहि जगन्नाथ नमस्त तन्मे”, Ma. 1. 4. ; “सदा मे सौतया साधुं हृदये वस राघव”, A. r. iii. 3. 43. ; “हा नमस्तस्मै वस राघव नमस्त पश्यामि ते सङ्कटं”, Vi. iv. 11.

(b) If a qualifying adjective follows the short forms may be used (Pānini viii. 1. 73) : “हरे दयाली नः पाहि”, S. k.

287. The Genitive of Personal Pronouns denoting Possession is often understood, the context determining the meaning :

“अथ दशमो मासस्तातस्थोपरतस्य” This is the tenth month from the demise of (my) father, Mu. iv.

“कचिन् भर्तुः स्मरसि” Do you remember of (your = our) master, Me. ii. 24.

“वसन्तसेना क्व ?” “गृहं गता” Where is Vasantase-na ? Gone to (her) house, Mr. ix.

Obs. : (a) They are added (i) when the meaning is doubtful and (ii) when any emphasis is laid on them : “स्फुटं यतश्च शिशवः पराचरन्.” N. i. 140. ; “ममासनाहं भव मच्छ नं प्रिये”, N. ix. 114.

(b) This is also the case in Latin, which, however, use Possessive Pronouns instead of the Genitive of Personal Pronouns.

288. The Genitive, however, must be expressed if it denotes *for*, *with* or *to*, under § 211 or if used in the sense explained under § 201 :

“ममैव शोकेन विदीर्णवक्षसा” Proken-hearted from grief for me, N. i. 140.

“वक्ष तव प्रसन्नोऽद्य भगवान् विधिः.” (My) child, Fate is now well-disposed towards you, D. iii.

“क्षणेन तस्मै परिवर्ततेऽन्यथा” In a moment, it changes into something else for me, U. iv. 62.

“न मेऽकीपोऽस्याम्” I am not angry towards her, U. iv.

“न नः कुतूहलमस्ति सर्पदर्शने” I have no curiosity for snake-playing, Mu. ii.

289. Possessive Adjectives form Personal Pronouns (= Possessive Pronouns) are used in the sense of the Possessive Genitive only (287). •

“स त्वं मदीयेन शरीरवृत्तिं देहेन निर्वर्तयितुं प्रसीद” (= with my body), R. ii. 45.

“तावकीनैः प्रक्षीकृतं मे हृदयं गुणैर्घैः” (= by your excellences), Ki. iii. 12.

“आत्माकी छाया” Our shadow, Si viii. 50.

290. भवत् (f. तौ) is often used politely for the 2nd. Personal Pronoun, not necessarily conveying respect. It agrees with the Verb of the 3rd. Person and in the latter sense, is preceded by अत्र or एषः (= this) or तत्र or सः (= that) :

“वयमपि भवत्योः सखीगतं किमपि पृच्छामः” I shall also ask something about your friend, Sa. i.

“क पुनरयं महात्मा यमत्रभवन्तोऽप्यिवमभ्युद्याताः” Who is this great man to receive whom Your Grace has come out, V. i.

“क तत्रभवती” Where is the lady ?, Mal. i.

“यस्मां विधेयविषये सभवान् नियुक्ते” That His Highness employs me in what is to be done, Ma. i. 10.

Obs. : (a) Unlike the modern dialects of India, the 2nd. Personal Pronoun has, however, no sense of inferiority and may be applied to all great personages : “तत्र यावदीश न गतिः क्रियते”, Ki. xviii. 23.

(b) For the use of the plural in the second example, vide § 120.

(c) For special words of respect, देवः (f. वी) (= Your, His Majesty ; Your, His Highness), भगवत् (f. तौ) (= Your, His Holiness), the Dictionary must be consulted.

SECT. IV. DEMONSTRATIVE PRONOUNS.

291. एतद् and इदम् (= Latin *hic*) are the Domons-

trative Pronouns of the first Person and denotes *this near me*. तद् (very rarely त्वद्) (= Latin *ille, is*) is the Demonstrative Pronoun of the 3rd. Person and = *that near him*. अद्स् (= Latin *iste*) is the intermediate Demonstrative Pronoun = *this or that near you*.

“रामबाहुरुपधानमेष ते” This arm of Rāma is your pillow, U. i. 37.

“अयं जनः प्रष्टुमनाः” This person (= I) wishes to ask, Ku. v. 40.

“तमिमं दक्षिणेतरे चरणं” That (this left) foot, Ku. iv. 19.

“अमी शिरोभिस्त्रिमयः” These whales with (their) heads, R. xiii. 10.

292. Hence इद्म् and एतद् often stand as = *here*, specially when qualifying the 1st. or the 2nd. Personal Pronoun (expressed or understood) and तद् (and rarely अद्स्) as = *well-known, celebrated* :

“इमे स्मः” Here are we, Sa. iv.

“इयमहमारोहामि” Here I am mounting, U. i.

“पश्य, इयं देवी” Look, here is the Queen, Ra. i.

“एषोऽहं मलयगिरिः” Here I, from the Mount Malaya, Vi. v. 15.

“आवां तौ रामलक्ष्मणौ” We are the (celebrated) Rāma and Lakshmana (“कथं ताविति सर्वनामपदेन प्रसिध्वा वित्याह”), An. v.

“स्थानं नः पूर्वजानामियमधिकमसौ प्रियसौ पूरयोध्या” It is the (well-known) dearest town Ayodhyá—the seat of our ancestors, B. xxii. 28.

Obs. : (a) Compare Latin *stola judex hic noster* (= अयमस्मत्कं विचारकः सोऽहः); *Hercules Xenophontius ille* (= असी जेनफ्राण्टीयो हारचः); etc. So in Greek.

293. Hence तद् is often used as = *same, very* :

“प्रतीयते सम्प्रति सोऽप्यसः परैः” Is now considered by other different, although the same (individual), Si. i. 69.

“सदृश एषः, न पुनः सः” It is similar, but not the same, Mr. ix.

“एते त एव गिरयः” These are the very same mountains, U. ii. 23.

Obs. : Compare Latin *ea ipsa hora* (= तस्मिन्नेव क्षणे); *id tentatur pecunia*; etc.

294. The Demonstrative Pronouns are sometimes used without any force as = the English Definite Article :

“अथ स राजा किमारम्भः सम्प्रति” What is the king about now, U. ii.

“एवमस्तु कठोरीभूतोऽयं दिवसः” Very well. The day is advanced, U. ii.

“अयमसावध्ययनविघ्नः” Is this *the* obstacle to study, U. ii.

Obs. : Compare the use of Greek 'ο, 'ε, *to*. So in Latin *ea fama usgatur* = अमति सा वार्ता.

295. The Demonstrative Pronouns are used as the 3rd. Personal Pronoun, तद् and अद्स् *for what is remote* and एतद् and ईद्स् *for what is near* and the two may be combined in a Compound Sentence with reference to the same object *if it is nearer in the Sentence or in the mind of the writer, but actually remote from him* :

“नासादसौया” Her nose, N. vii. 36. [Vide § 289 and 287].

“जयत्रियः संवननं यतस्तदामुक्तपूर्वं” गुरुणा च यस्मात् ।
सेहेस्य न भंशमतो न लोभात्” “आत्रापयन्तद्विचये नदी-
 णान्”, R. xvi. 74-5.

“यत्कुम्भयोनिरधिगम्य रामः कुशाय राज्ञेन समं दिदेश ।
तदस्य जैत्राभरणं समञ्ज” “स्नात्वा यथाकामसी सदारः”, R.
 xvi. 72-3.

“ते हिमालयमामन्त्र्य पुनः प्राप्य च शूलिनं । सिद्धं चास्मै
 निवेद्यार्थं तद्विदष्टाः खमुद्ययुः ॥”, Ku. vi. 94.

Obs. : (a) Mammata and others find fault with this use (vii. 7.) but needlessly. इद्स् is first used to prevent ambiguity. तद् is afterwards used as the object is actually remote from the writer. Compare the use of Latin *hoc* and *ille*.

(b) Such examples as “मया तु तामनुयान्तीमालीक्य ‘की दीपः सखे क्रिय-
 तामस्याः प्रणयपरिषद्’ इत्यभिधाय...”, (K.) present no difficulty : for when the story was told she was not near.

296. सः (सा) immediately preceding the 1st. and the 2nd. Personal Pronoun is = *then, therefore* :

“सोऽहं [जानन्नहं, Mallinātha] कथं नाम तवाचरयं..... धृतेर्विघातं” Then how could I disturb your contentment, R. xvi. 82.

“साहं तपश्चरितुं यतिष्ये” Hence I will strive to observe penances, R. xiv. 66.

“स त्वं प्रशस्ते महितेऽग्न्यगारे” Therefore you in (my) well-known holy fire-house, R. v. 25.

Obs. : Compare similar use of Latin *ille*.

297. The forms एनं, एनां, are used in re-employment of the Demonstrative Pronouns इदम् and एतद्.

“अनेन व्याकरणमधीतं, एनं छन्दोऽध्यापय” He has studied Grammar. Teach him Prosody, S. k.

“तदेनामवृणां करोमि” Hence I shall free her from the debt, Sa. i.

Obs. : (a) Grammarians add एनी, एने, एनात्, एनेन, एनया, एनाः, एन-
जीः and some the N. A. forms एनत्, एने, एनानि. But they are very
rare: “अनेन (not एनेन) पर्यासयतामुचिन्दुन्”, R. vi. 28.

(b) The examples given in the Kāsikā and the Mugdhabodha are all of re-employment in the same case. But this restriction is not necessary.

SECT. III. RELATIVE AND CORRELATIVE

PRONOUNS (vide § 144-6).

298. The use of the Relative Pronouns is often unnecessary by the use of Predicative Compounds :

“चत्रालोकक्षुभितदुतभुक्स्फुलिङ्गादृष्टासः (सा, स)”.
Whose laugh are the sparks of fire kindled at the sight of Kshatriyas, Vi. ii. 28.

299. The Relative Pronoun repeated in the same case is equivalent to the Indefinite Relative and is followed by the Correlative तद् mostly repeated like यद् but not necessarily in the same case with it.

“यो यः पाञ्चालगोत्रे शिशुरधिकवया गर्भशय्यां गतो वा । क्रोधान्धस्तस्य तस्य स्वयमिह जगतामन्तकस्यान्तकोऽहं ।”
Whoever be in the Pāñchāla Gotra —boys —aged —or in womb, blinded by rage I will myself be their destroyer, although they be the destroyers of the universe, Ve. iii. 28.

“यां यां प्रियः प्रेक्षत कातराक्षीं सा सा क्रिया नम्रमुखी बभूव ।” At whomsoever agitated (lady) the beloved (Krishna) looked, she modestly bent (her) head, Si. iii. 16.

“इति नरपतिरस्त्रं यद्यदाविशकारः कमविदध मुरारिः प्रत्यहंस्तदायुः” Thus whatever weapon the king

brought out, the order-knowing enemy of Mura quickly repelled, Si. xx. 76.

Obs. : (a) तद् is not occasionally repeated, as in Ma. i. 4. given in § 286. a. But such use is condemned by Mammata and others.

(b) Compare the use of Latin *quisquis*.

300. When the Relative is followed by it in a different case, one of them is an Indefinite Pronoun = German *man*, French *on* :

“यश्च येनार्थी स तेन पर्याप्तकामः कर्तव्यः” And what one wants, he is to be satisfied with it, Vi. iv.

“यद्येन युज्यते लोके बुधस्तत्तेन योजयेत्” In this world a wise man will unite one with what is suited to him, H. i. 53.

“यस्य यावत् स तेनैव स्वेन तुच्यति बुद्धिमान्” What belongs to one, a wise man is content even with that, V. p. i. xi. 21.

Obs. : Note the similar repetition of तद् in the dependent sentence.

301. The Relative followed by the Interrogative Pronoun in the same case generally with -चित् or -चन is = the Indefinite Pronoun :

“सुवर्णकङ्कणं यस्मै कस्मैचिद्वातुमिच्छामि” I wish to give the gold bracelet to any one whatever.

“परं यः कश्चन रघूणां हि व्यावर्तयितुमीश्वरः” Any one whosoever of the Raghū is capable of repelling enemies, R. xv. 7.

“यानि कानि च मित्राणि कर्तव्यानि शतानि च” Hundreds of friends are to be made—whoever they may be, H. i. 52.

Obs. : Compare the use of Latin *quisquā*.

302. The following is a list of Relative Pronominals and Adverbs with their respective Correlatives :

Relatives.	Correlatives.
यत्र, यतः (= where)	तत्र, ततः (= there).
यत्र यत्र (= wherever).	तत्र तत्र (= there).
यदा, यदा (= when).	तदा, तदा (= then).
यदा यदा (= whenever).	तदा तदा (not expressed).
यावत् (= as much ; as many ; as long as).	तावत् (= so much ; so many ; so long).
यथा (= as ; in whatever way).	तथा (= so ; in that way).
यत्तत्र, यत्तत्र* (= whichever).	तत्तत्र, तत्तत्र* (= he).
यति† (= how many : compare Latin <i>quot</i>).	तति† (= so many : compare Latin <i>tot</i>).

“यस्माच्च येन च यथा च यदा च यच्च. यावच्च यत्र च शुभा-
शुभमात्मकर्म । तस्माच्च तेन च तथा च तदा च तच्च. तावच्च तत्र
च विधातवशादुपैति ॥”, H. i. 39.

“यत्र यत्र समं तस्या भूमेरासीन्नराधिपः । तत्र तत्र प्रजानां
हि निवासं समरोचयत् ॥”, V. p. i. 13. 84.

“यतो यतः षट्चरणोऽभिवर्तते. ततस्ततः प्रेरितलोका-
लोचना”, Sa. i. 23.

† Rare ; Neuter N. A. V. Sing in -त्.

* Given by Vopadeva. Not in Pāṇini and extremely rare.

“पुरे तावन्तमेवास्य तनोति रविरातपं । दीर्घिकाकमलोन्मेषो
यावन्मात्रेण साध्यते ॥” Ku. ii. 33.

“रोमकूपनिवहं यथा यथा । नैषधस्य दृगपात् तथा तथा
चित्रमापदपट्टणता न सा ॥”, N. xviii. 121.

Obs. : (a) The Correlatives may, however, be used independent-
ly with the Relatives understood : “तदा तदा वियोगकाले समायाते...”, D.
xii. ; “इत्त तर्हि पण्डितः संसारः”, U. ii. ; “तावतोदैरत रणितानि मञ्चनपूराणि”
(= by that time arose tinklings of jewelled anklets), D. vi.

(b) The Relatives are used independently in Relative clauses :
“निरिः प्रचरणः सीड्यं यच्च गौदावरी नदी”, U. ii. 24.

(c) Compare the use of Latin Correlatives.

(d) वदीय (f. या = whose), तदीय (f. या = his) may be used in Cor-
relation, but mostly used as in English independently : “त्रिचेय
साचाचरितं वदीयं”, N. x. 76.

303. To the above list, should be added इयत्,
एतावत् (= so much, so many) in agreement with
इयत्, एतावत् (= so much, so many) :

“तण्डुलैरियन्निरियानोदनः सम्पद्यते, इयतश्चोदनस्य पाका-
यैतावदिन्धनं पर्याप्तं” So much rice is cooked with so
much husked paddy and so much fuel is sufficient for
cooking so much rice, D. viii.

Obs. : They may be used independently as in English : “इयनि
वर्षाणि तया सह” (= so many years with her), R. xiii. 67. ; “तदस्य
तया सह तदर्थं कलहायती मनीषवी वेला विलम्बा”, P. iv. 1.

SECT. IV. INTERROGATIVE AND INDEFINITE PRONOUNS.

304. The following examples will illustrate the

use of the Interrogative Pronoun and its Derivatives :

कस्मिन्देशे भवान् कथं जातः ? केन वा नाम कृतं ? का माता ? कुतः कलाः समासादिताः ? क पूर्वमुषितं ? कथं पञ्चर-
बन्धः ? Where were you born and how ? Who kept
your name ? Who is (your) mother ? Whence you ac-
quired arts ? Where you lived before ? How you were
caged ?, K.

“कियती ते भक्षयशक्तिः” How much can you eat ?, P.
v. 10.

“कतमेन * दिग्भागेन गतः स जालम्.” Which way the
rogue is gone, V. i.

“कति † दाडिमानि लभ्यानि” How many pomegra-
nates are to be got, Li. 58.

“कतिपयैर्मौक्तिकैरेष हारः” Of how many pearls, the
bracelet consists of, Li. 42.

“किमीया ‡ जात्यास्य माता” What (woman) is his mo-
ther by caste, D. viii.

“विलम्बसे जीवित किं द्रव द्रुतं” Why are you delay-
ing, life, dissolve quick, N. ix. 90.

Obs. : (a) कियन् ... कियन् are used as Indefinite Pronominals :

* Neuter N. A. V. Sing. कतरत् and कतमत् : “विना समारः कतरत्पवा-
सन्”, N. ix. 114.

† of common gender and used only in the Plural (Pānini i. 1. 25.).

‡ This adjective is formed like तदीय, भवदीय, but extremely rare.

“कियसु मौनं विदता कियसु वाक्” (= in some points, silent : in some points, open), N. ix. 15.

(b) कतिपय is generally used as = few, some: “कतिपयेरेवाहोभिर्दि-
शयितव्यः प्रकृतिस्थोऽहमात्मन्”, D. ix.

(c) क..... क is used to denote great contrast: “क वत हरिश्चक्रानां
जीवितव्यतिशालं. क च निश्चितनिपाता वक्षसाराः शरास्ते ॥”, Sa. i. 10.

(d) When the Interrogative Pronoun is followed by it in a
different case, one of them is equivalent to the Indefinite Pronoun :
“कः कः कः कमलाकरं विक्रम्यं कर्तुं करो मीयतः”, Kav. vii.

305. -अपि, -चित्, -चन added to the Interrogative
Pronoun and Adverb from it give them more or less
an indefinitive signification :

“कुतोऽपि कोऽपि कमपि पुरुषविशेषमवगमयति” Some
body informs a certain person from some place, Mu. v.

“कुतश्चित् संलपतो जनसमाजादुपलभ्य” Knowing from
some conversing people, D. ii.

“न कश्चन आद्येषु तेषु यत्नः” Among the brothers,
none was able, R. xiv. 43.

“अकिञ्चनः सन्” Without anything, Ku. v. 77.

“विलस्य वाणो न कदापि मे श्रुता” I never heard the
cave to speak, P. iii. 14.

“तत्र कतिचिद्दिनानि लगिष्यन्ति” There it will take
(me) a few days, P. iii. 11.

“क्षचन पतनयोग्यं स्थानमन्विष्यताधः” Looking down
for a place for alighting somewhere, N. ii. 108.

“कथञ्चिदीशा मनसां बभूवुः” Somehow controlled
their minds, Ku. iii. 34.

Obs. : (a) अपि is not added to क्वत्. It is, however, added to words ending in -क्वत्, to emphasize them : “न कदाचिदपि प्रतिपश्यते” (= will never admit), Mu. v.; “क्वचिदपि इमयन्तो निर्णयं नास्वाद”, N. XIII. 54. For क्वचिदपि, we more commonly find कथं कथमपि : “कथं कथमपि निरगाम्” (= I came out with very great difficulty), D. 12.

(b) क्वचित्..... क्वचित् is used both of time and place : “क्वचिदनात् पततां क्वचिच्च” (= now of clouds, now of birds), R. XIII. 19.; “यत्रयन्त्रि-रिह क्वचित् क्वचिदपि न्यासि प्रयत्नान्मया” (= in this work here and there I have carefully introduced literary knots), N. XXXI. 154.

(c) कदाचित्... कदाचित् is used in the sense of *sometimes ... sometimes* : “कदाचित् काननं जगद्दे । कदाचित् कमलवनेषु रेक्षे...”, K.

(d) Compare with कौऽपि, क्वचित्, कथन, Latin: *aliquis, quispiam, quidam*.

306. अन्य... अन्य is used in the sense of *one... another* :

“अन्यः करोति, अन्यो भुङ्क्ते” One does, another enjoys, D. s. iii.

“मनस्यन्यहचस्यन्यत्कार्यमन्यद्दुरात्मना” Bad men have one thing in mind, another in mouth, another in action, H. i. 100.

Obs. : (a) Compare the use of Latin *alius alius*.

(b) More commonly, एक stands for one : “एकं कमलयोगेनैकस्य सहस्रम्”, अन्यन्वत्युना निर्मित...”, K.

(c) अन्यतर also forms Neuter N. V. A. Sing. in -त् : “सतः परीक्षामत-हजन्ते”, Mah. 1. 2. Not अन्यतम.

307. एक... अपर, अन्य are used in the sense of *one... other* and in the plural in the same of *some... others* :

“एको ययौ चैत्ररथप्रदेशान्. सौराज्यरम्यानपरो विदर्भान्”

The one went to the Elysium of Kuvera, the other to Vidarbha happy with a good king, R. v. 60.

“एकतः... अन्यतः” On the one hand... on the other, Vi. ii. 22.

“एके समूहवर्गलक्षणसंहति, शिरोभिराज्ञामपरे महीभृतः”, Si. xii. 45.

Obs. : (a) Sometimes एक is repeated like Latin *alter* : “किं भवति एक एकस्य” (= what will one say of the other), S. v. ; “एकत्र खलु मदनप्रसासमलयमावृतप्रवृत्तयः समस्ताः, एकत्र चायं पापकारी चन्द्रहतकः”, K.

(b) इतर, although sometimes translated by *other*, does not stand in correlative with एक : “इतरो दहने स्वकर्मणा”, R. viii. 26. It properly means *other than* and is used in compounds to convey the opposite : “वानेतरस्तस्य करः प्रवृत्तः” R. ii. 31.

इतर forms Neuter N. V. A. Sing. in -त् : “यथेतरव्यायमिनावभासते”, Ki. xiv. 7. The form इतरम् is probably equally correct. It is found in the Veds, Pānini. vii. 1. 26.

(c) Kātyāyana adds a rule that एकतर does not form its Neuter N. V. A. Sing. in -त्. It implies that एकतम does and एकतमत् is found in English Grammars. But Pānini's उत्तर, उत्तम applies only to those of यद्, तद्, and किम् (v. 3. 92-3). For एक, he has a distinct rule (94) “एकाच्च प्राचा” and the word प्राचा shews that it does not come under the general उत्तर, उत्तम. Otherwise अन्यतम would come under the same rule and अन्यतर not separately mentioned.

(d) In the sense of *some ... others*, केचित् etc. are as common and when *some* is repeated, एके is not used : “मदुक्तां केचिदशुभमस्य । अपरे तु पुनर्निन्दुः”, D. iv. ; “केदिदृचः क्षतिचतुराः समुदाहरन् । केचिदपचितिभास्त्रि यज्यपठन् । केचित् प्रशंसामालोढानि सामानि जगुः । अपरे तु विवृतकर्मक्रियातन्मान्नानापचचिरे”, C. 1.

308. एकैक (= Latin *quisque*) is used as adjective in the Singular :

“एकैकां संहितामेकैकस्मै ददौ” Gave one code to each, B. p.

एकैकमत्र दिवसे दिवसे मदीयं. नामाचरं गणय", Sa.
vi. 12.

Obs. : (a) Sriharsha uses एकैकं as an adverb in N. viii. 90. : "एकैकमेते त्वयि सन्दिशन्ति". But its correctness is doubtful and some read प्रत्येकं for एकैकं.

(b) प्रत्येकं is always used as an adverb : "प्रत्येकं विनिवृत्तात्मा कथं न ज्ञाससि प्रभो", Ku. ii. 31.

309. अन्योन्य, परस्पर, and इतरतर (= one another) are generally used in the Masculine Singular, optionally taking आम् in the F. N. Accusative (S. k. on viii. 1. 12.). But they are also rarely found in the M. dual and plural :

"अन्योन्यस्मिन्नन्योन्यधर्मानध्यस्य" Placing one another's attributes on one another, S.

अन्योन्येषां पुष्करैरामृशन्तः." Striking with one another's trunks, Si. xviii. 32.

"जक्षुः सर्वे परस्परं" They spoke to each other, A. r.

"इतरतरामिमे कुले भोजयतः" These two families are feeding each other, S. k.

Obs. : Note they are all used in compounds : "परस्परादिचादस्य", "चदृष्टपरस्परे", "इतरतराविवेकिन", etc.

SECT. V. REFLEXIVE PRONOUNS.

310. स्व (f. स्वा) or redundantly स्वक (f. स्विका or स्वका), स्वकीय (f. या), आत्मीय (f. या), निज (f. जा), are used as Adjectives like Possessive Pronouns :

“आचचचिरे च खं खं नाम त्रयोऽपि ते” And all the three mentioned their own names, C. iii.

“आत्मीयास्ते ये पराङ्घः पुरस्तात्” Those who turned their backs in front [were regarded as] one's own [men], Si. xviii. 18.

“निजेन धैर्यगुणेन” By his own fortitude, Ki. xiv. 39.

Obs. : (a) Compare the use of Latin *suus, sua, suum*.

(b) They are all used in compounds : “निजगृहमथ गत्वा”, Ki.

(c) ख is also used as = आत्मन्, but rarely : “अथ खं बहु मन्यते सहचरैः, सेनागुरुद्वानि नः”, An. i. 18.

311. स्वयं (= self) is indeclinable and refers to the Subject of the Verb. But when connected with an Indeclinable Participle in -त्वा (or -य), it refers to the Subject of the Active Voice :

“स्वयं विज्ञाय राजा विज्ञापितः” Acertained herself and informed the king, H. ii.

“याः स्वयं सन्दिशन्ति समुपसर्पन्ति वा” Who send messages or approach themselves, K.

Obs. : It may be strengthened by एव : “स्वयमेवाहं” (= I myself), K.

312. आत्मन् (= self) is also used reflexively, but is declined in the Masculine only and mostly used in the Singular, although referring to more than one :

“त्वत्सम्भाषितमात्मानं बहु मन्यामहे वयं” Honoured by you, we consider much of ourselves, Ku. vi. 20.

“आत्मनमात्मना वेत्ति सृजस्यात्मनमात्मना । आत्मना
ज्ञानिना च त्वमात्मन्येव प्रलीयसे ॥”, Ku. ii. 10.

SECT. VI. DOUBLING (द्वित्वः, Pānini VIII. 1. 4.).

313. The sense of the English ‘every’ is often expressed in Sanskrit by doubling a Substantive, if it has no qualifying Adjective, or by doubling its Adjective, if it has one :

“षट्सु षट्सु च मासेषु” And every six months, M. viii. 403.

“पञ्चमे पञ्चमे वर्षे द्वौ मासावुपजायतः” [We get] two more months every fifth year, Mah. iv. 52. ch.

“शैले शैले न माणिक्यं चन्दनं न वने वने” Rubies are not in every mountain and the sandal in every forest, Chānakya, 55.

Obs. : Every (= all) is expressed by सर्वः “सर्वत्र” (= everywhere) ; “न सर्वः सर्वं जानाति” (= every body does not know every thing), Mu. i.

CHAP. XIX. VERBS.

SECT. I. PRELIMINARY.

314. All Verbs have an Active Voice in which the Verb agrees with the Subject (§ 136).

315. All Transitive Verbs have a Passive Voice

(कर्मवाच्य) in which the Verb agrees with the Object of the Active Voice, the Subject of the Active Voice being in the Instrumental :

“यस्येखरेण यदलेखि सलाटपट्टे” Whatever has been written by God in one’s forehead, N. xiii. 49.

316. Transitive Verbs may be used reflexively (कर्मकर्तृवाच्य), agreeing with the Subject, but having a Passive form :

“न विदीर्ये कटिनाः खलु स्त्रियः” [Still] I am not burst : women are surely hard, Ku. iv. 5.

“स्वयं प्रदुग्धेऽस्य गुणैरुपच्युता... वसूनि मेदिनो” Bathed by his excellencies, the earth itself puts forth wealth K. i. 18. [Pānini iii. i. 89 for the form प्रदुग्धे].

“दुष्कर्मणां परीपाकः स्वयमेवैष दीप्यते” The consummation of misdeeds is lighted itself, Vi. vi. 6.

Obs. : Compare the Greek Middle Voice.

317. Transitive Verbs are occasionally used causatively, as in other languages, to denote that an action is done not directly by the Subject, but mediately by others :

“सर्वशेला दुदुग्धरित्री. मेरी स्थिते दोग्धरि दीहदधे” All the mountains milked the earth, the skilful Meru being the milker, Ku. i. 2.

Obs. : Mallinātha adds a very good instance : “पञ्चभिर्हसे कर्षति शानं शानयोः”.

318. All Neuter Verbs may be used in the Passive Voice (भाववाच्य) in the third person singular with the original Subject in the Instrumental (Pānini iii. 4. 69.) :

“मयाप्यस्मिन्वस्तुनि न शयानेन स्थीयते” I also shall not be sleeping about this Subject, Mu. i.

“इति चक्रुधे भृशमनेन” Thus he became exceedingly enraged, Si. xv. 11.

“आननैर्विचकसे हृषिताभिर्विभ्रानभि तनूभिरभावि” (Their) faces glowed, (their) bodies became excited before (their) lovers, Si. x. 36.

319. Every Sanskrit Verb has ten sets of Conjugational Terminations : -लट् -लुङ् -लङ् -लिट् -लृट् -लुट् -लृङ् -विधिलिङ् -आशीलिङ् -लोट्. As they do not exactly correspond with the Tenses and Moods of other languages, it would be best to consider their uses independently.

320. The subjoined table exhibits their general relation to the Principal Moods and Tenses. It should be remembered that the Indicative expresses *simple statements* positive or negative or *direct questions*, not expressing any doubt or improbability : the Conditional expresses *simple conditions* on which an action is to take place : the Contingent is the conditional, *expressing doubt, uncertainty, or improbability* : the

Imperative expresses *commands* or *directions* : the Potential expresses *capability* : the Optative expresses *wishes* and *requests* : the Subjunctive expresses *possibility, doubt, improbability* without any condition attached : the Precative expresses *benedictions*.

Mood.	Present.	Past.	Future.
I. Indicative	a. लट् (= General, Temporary and occasionally Continuous). b. With Present Participles (= Continuous).	a. लृक् (= Past, Perfect). b. लङ् (= Past not of today). c. लिट् (= Historical Past). d. Past Participles (= Past, Perfect).	1. लृट्. 2. लृट् (not of today).
II. Conditional	लृट्	Do.	Do.
III. Contingent	(a) विधिलिङ् ... would... (b) लृङ् would have.	विधिलिङ् (rarely लृङ्) = would. लृङ् = had been, would have.	
IV. Imperative		a. लोट्. b. लृक् with मा and माद्य. c. लङ् with माद्य.	
V. Subjunctive		विधिलिङ्.	
VI. Potential		Do. (but often with शक् and similar verbs.	
VII. Optative		Do.	
VIII. Precative		{ a. आशीर्लिङ्. b. लोट्.	

321. There is no Past-Perfect tense in Sanskrit, the sense being in general clear from the Past tenses and Past Participles and where there is any doubt, adverbs meaning *formerly*, *before* are added :

“स शशुवाश्मातरि भार्गवेण पितुर्नियोगात् प्रहृतं द्विषद्”
He had heard that Jāmadagnya, enjoined by his father, struck (his own) mother like an enemy, R. xiv. 46.

“प्रजासु वृत्तिं यमयुक्तं वेदितुं” Whom (he) had employed to ascertain (Durjodhana's) conduct towards the people, Ki. i. 1.

“वचस्यवसिते तस्मिन् ससर्ज गिरमात्मभूः” When he (had) finished, the Self-born spoke, Ku. ii. 53.

SECT. II. लट्.

322. लट् (= Indicative Present) is used in simple statements to denote an action taking place or going on at the present time :

“जानामि त्वां प्रहृतिपुरुषं” I know you (to be) the chief man ..., Me. i.

“यदेवं दहसि न च भस्मीकरोषि” That you are thus burning (me), but do not reduce to ashes, D. iii.

“यां विचिनोषि वने वने” Whom you are searching in woods, Ram.

Obs. : Continuous action is generally expressed by present participles : “लिखन्नास्ते भूमिं” (= keeps marking the ground), Amarn. 6. ; “नयाप्यन्नित्यसु नि न शयानेन स्वीयते” (= I shall not be sleeping over this subject), Mu. 1. ; “ताते चापचित्तीये बहति रथधुरा की भयसाधकाः” (= what ground of fear so long as my father, armed with his bow, is bearing the burden of battle), Ve. 111. 5.

Some Verbs, however, imply continuous action : “लोकमुखां प्रयाति”, Sa. 1. 7.

323. क्त् is also used for the Immediate Past and the Immediate Future (Pānini iii. 3. 131) :

“धर्मासनाद्विशति वासगृहं नरेन्द्रः” The king enters (= has entered) (his) residence from the seat of justice, U. i. 7.

“साधयाम्यहमविघ्नमस्तु ते” I have done, success to you, R. xi. 91.

“तर्हि मुक्ता धनुर्गच्छामि” Then I shall leave the bow and go, Vi. ii.

“त्वमपि मां मन्दपुण्यं परित्यजसि” You are also leaving wretched me, C. v.

“किमिदानीं न गम्यते” Why are you not going now ?, Sa. i.

Obs. : So in other languages.

324. In the body of Fables, क्त् is used for the Past Tense for the sake of greater vividness :

“तथा कृते सति मृगः प्रत्यहं तत्र गत्वा शस्यं खादति” This being done, the deer goes there every day and eats crops, H. i.

“अनन्तरं तद्वयान्मूषिकोऽपि विलास्य निःसरति” Then the mouse from fear for him does not [i. e. did not use to] come out from his hole, H. ii.

Obs. : The use of the Historical Present is, however, not common in Sanskrit as in Latin.

225. With the particle **अ** following, **लट्** denotes the Past Tense :

“पङ्कजं नीयते **अ** (= निन्दे) नतिमम्बुदहिष्या”, Ki. ix. 14.

“**क्रीणन्ति अ** प्राणमूर्त्यैर्यशसि” Bought renown with the price of (their) lives, Si. xvii. 15.

Obs. : **अ** never follows a past tense except in old works.

326. After adverb **पुरा** (= formerly), **लट्** may be used in the sense of Habitual Past Action :

“पुरा ... विबोधसे यः स्तुतिगीतिमङ्गलैः” Who used to be aroused before by auspicious enlogistic songs, Ki. 38.

Obs. : The Past tenses are used in their proper senses : “पुरा पचाथां मानसिकलमरचत् कदम्बा”, Vi. v. 3. ; “यस्मिन्मूर्त्यै निरनीय पुरा वसन्तः”, U. ii. 22.

327. With the adverb **यावत्** (= until), **लट्** is used to denote the Future tense :

“पालयिष्यामि पृथिवीं यावदार्यो निवर्तते” I shall govern the earth until Rāma returns, Vi. iv. 55.

Obs. : (a) According to Pāṇini's commentators, वावत् in correlation with तावत् does not take सट्. But read N. iv. 1. : "वावदा-मनवतेऽच नरेन्द्रान्. तावद्विषिद्वज्रधाम जनाम्" (= while he was bringing on Chiefs, the sage went to heaven). So in Ku. iii. 72. Compare Latin "*dum haec parantur, Saguntum jam oppugnabatur*", in which exactly similarly a Past tense stands in agreement with a Present.

H. 1. "तथापि हर्षता न नृपानि तावत्तव पात्रं क्षिपति" is more simple.

(b) वावत्... तावत् may however take a Past or Future tense in other senses : "कस्यस्यादी नम परिषयस्तावदासीदुदस्याद्. यावद्विष्णोरपरिषयस्तावद्विष्णोःपताकः", Vi. v. 10. ; "यावदित्यमहसन्न दानवाः । तावदस्य न मनो नभ-क्षते", Si. xiv. 75. ; "यावन्न संमासितदीवसंभः. संयस्यतेऽसौ पुद्गलाधिपेन. इत कुलानन्द यतस्त तावत्", B. xiv. 4.

328. सट् may be used for the Future with the interrogative pronoun with reference to desires (Pāṇini iii. 3. 6.), with कदा and कर्हि (5.), and पुरा (= hereafter, ere long : 4.) :

"तथापि किं क्रियते", "क्व गच्छामि" Yet what is to be done, where shall I go, K.

कथं मन्दभाग्यः करोमि" Unlucky me, what shall I do, U. iii. 37.

"पुरा नयन्ति नः प्रसभमच्छि पङ्कतां" Blood will soon turn us into mire, Si. xvii. 55.

"न गच्छामि पुरा (= hereafter) लङ्कामायुर्यावद्वाम्यहं । कदा भवति मे प्रीतिस्त्वां पश्यामि नचेदहं ॥", B. xviii. 35.

Obs. : (a) The Future tenses are also used : "किं क्षमिष्यति किंलेश्वर नामनः", Si. xiv. 75. ; "कदा समुपावृद्धगर्ममरालसां देवीं द्रक्ष्यामि, कदा पुनर्की जययिष्यति मे हृदयाङ्गादं...", K.

(b) विधिलिङ् will be used if any doubt or uncertainty is conveyed :
§ 348-9.

329. Like the English Present, सट् is used of all General statements, possible or impossible :

“नीचैर्गच्छत्युपरि च दया चक्रनेमिक्रमेण” [Man's] condition goes up and down like the fellow of a wheel, Me. ii. 48.

“चलति नयान्न जिगीषतां हि चेतः” The heart of (men) seeking success does not move from the course laid down, Ki. x. 29.

“किं हि नामैतत्—अम्बुनि मल्लन्त्यलावूनि पावाणः प्रवन्त इति” What is this—gourds sink in water, stones float, Vi. i.

330. As in English, सट् is used in asking questions with or without Interrogative Pronouns and Particles :

“मथ्नामि कौरवशतं समरे न कीपात्” Shall I not grind the hundred Kauravas in battle, Vi. i. 15.

“अयि, तयोर्नामसंविज्ञानमस्ति” Madam, do you know their names, U. ii.

“अस्यां वेलायां किं नु खलु मामन्तरेण चिन्तयति वैशम्पायनः” At this hour, what is Vaisampáyna thinking without me, K.

“अपि स्वशक्त्या तपसि प्रवर्तसे” Are you set to penances according to your strength, Ku. v. 33.

“आपाद्यते न व्ययमन्तरायैः कश्चिन्महर्षेस्त्रिविधं तपस्तत्”,

R. v. 5.

Obs. : (a) Pānini's III. 3. 153. comes under this rule.

(b) छिङ् is used when a doubt is conveyed : “अपि जीवेत् स ब्राह्मण-
मिश्रः.” (= would the Brahmana child come to life), U. II. ; “तन्
कुतोऽस्मिन् विपिने प्रियाप्रवृत्तिमागमयेयं”, V. iv.

(c) The Copula is often understood : “क ते गुरुपदेभाः ? क तानि
श्रुतानि ?”.

331. With the hypothetical particles यदि, चेत्, etc., लट् denotes the Conditional Present (or Immediate Future under § 329) :

“न चेद्धनमित्रस्याजिनरत्नं प्रतिप्रयच्छसि न चेद्वा नागरिकेभ्यश्चोरितकानि प्रत्यर्पयसि, द्रक्षसि पारमष्टादशानां कारणानामन्ते च मृत्युमुखं” If you do not give back Dhana-mitra's leather gem, if you do not return to the citizens (their) stolen property, you will see the end of the 18 tortures and at their conclusion, the jaws of death, D. ii.

“यदि यथा वदति क्षितिपस्तथा त्वमसि, किं पितुरुल्लुप्य त्वया” If you are what the king says, what is the use of you reprobate to (your) father, Sa. v. 29.

“पुनरपरं यदि तस्य जनस्य प्राणविपत्तिरुपजायते, तदपि महदेनो भवेत्” Then again if his death occurs, that would also be a great sin, K.

Obs. : Note the use of लट्, लङ्, or लिट् in the apodosis according to sense.

SECT. III. लुङ्, लङ्, and लिट्.

N. B. Vopadeva makes no distinction between the three Past and the two Future tenses. “सर्वत्रैव व्यभिचारात्”, adds his commentator. But this view does not appear to me to be sound. In the Veds, they are used without any restriction (III. 4. 6.).

332. लुङ् is the most general of the three Past tenses. It may be used not only for लङ् and लिट् but is used where neither लङ् nor लिट् is applicable. It may be used for every shade of Past, from Remote Past to Immediate Perfect (Pānini iii. 2. 110) :

कुरिकयोरसि प्राहार्धम्” Struck [him] on the chest with a knife, D. ii. [Here लिट् cannot be used as it is not परोक्ष and लङ् cannot be used as it is of the same day’s occurrence].

“क्षणमलिन्दभृमावपास्थिषि” Stopped a few moments in the portico, D. iii. [Here लिट् cannot be used].

“अभूदृषी विबुधसखः” There was a king—the friend of gods, B. i. 1. [Here both लङ् and लिट् may be used].

“एकोऽधुना कुरुवलानि भवानजैषीत्” You have now alone defeated the Kaurava forces, Dh. [Here लङ् and लिट् cannot be used].

“तदसौ संप्रति पर्यपूर्यत्” He has completed it now,
Si. xv. 36.

“व्यजेष्टा विघ्ननायकान्” Have you conquered the
chiefs of impediments, B. vi. 68. [Here लङ् and लिट्
cannot be used].

“यन्मामहासौः” That (you) have deserted me, R.
xiv. 61.

Obs. : Compare the Latin Perfect which is used both as a
Perfect and a Past Indefinite tense.

333. लृङ् is generally used for the Imperative
after the prohibitive particles मा and मास्म :

“मा मूसुहृद्भवन्तमनव्यजन्मा” Let not self-born (Cu-
pid) bewitch you, Ma. i. 33.

“मा भैष्टमायुसत्न्यौ” [My] long-living children, be
not frightened, Vi. i.

“भवान् मास्म बधीन्नाय्य. मा तपः साधु नीनशः” Do
not put down propriety, do not falsify good penances,
Ki. xi. 30-1.

Obs. : (a) With मास्म, लृङ् may also be used : “तन्मास्म यो विस्मरत्”
(= let it not forget i. e. desert you), Vi. v. 63.

(b) लोट् is occasionally used with मा, not मास्म : “मा मीवं ब्रूहि” (= do not say so), Ma. r. ; “मा कुरु धनजनयौवनगर्वे” Mohamudgara. लृट् is rarely found with मा, but Vāmana rightly condemns such use (“असाधुरेवायं”, III. 3. 175.).

334. लङ् is used of any Past Action not of the
current day (Pānini iii. 2. 111.). It is specially ap-

336. लङ् may be used with the prohibitive particle मास्त्र (§ 333. a.).

337. लिट् represents the Historical Past— what writer does not know personally (Pānini iii. 2. 115) :

“दिवसकररुचोऽन्तं ध्वान्तमानिन्यिरे यत्” That the rays of the sun entirely dispelled darkness, Si. xi. 59.

“पुरोऽभिसस्त्रे सुरसुन्दरोजनेः” The beauties of heaven went on, Ki. viii. 4.

Obs. : Some writers, however, use लिट् for any Past— not of today— not known personally, whether knowable or not.

338. लिट् may be used with the First Person (i) in emphatic denials and (ii) of acts done when not in proper senses :

“नाहमयोध्यां जगाम” I have never been to Oude.

“सुप्तोऽहं किल विललाप” I cried when asleep, Vāmana.

“बहु जगद् पुरस्तात्तस्य मत्ता किलाहं. चकार च किल चाटु प्रीटयोपिददस्य” I, in a drunken state, spoke much before him and coaxed him like a grown-up woman, Si. xi. 39.

Obs. : B.’s लिट् “मनो मे न विना रामायत् पुष्कोट सहस्रधा” (xiv. 56.) probably comes under this rule.

N. B. It is said लिट् cannot be used of continued action. But read R. vi. 23. : “क्रियाप्रवृत्त्यान्..... मन्दारश्यामलकाद्यकार”. It is not, however, used by good writers of near Past and in this respect Pānini’s iii. 3. 135 is correct. His iii. 2. 116 is unnecessary (Comp. § 334. c. d.).

plied to what is personally known to the Speaker or Writer :

“पुत्रहृत्तान्तेन श्रोत्रमस्यादहाव” We burnt his ears with the news of (his) son, D. iii.

“मां प्राहिणोन्मैथिलराजधानीं” Deputed me to the Capital of Janaka, Vi. i. 28.

अत्यशरेत परस्परं धियः. सतिर्णां नरपतेषु सम्पदः. The intellect of the sacrificers and the fortune of the king excelled each other, Si. xiv. 32.

Obs. : (a) It is said in the Bhāshya लङ् is also applicable to what is well-known and may have been seen by the speaker or writer : “यवनाः साकेतमदत्तन्”. But such explanation is quite unnecessary. लङ् is applicable not only to what may be personally known, but also to what may not be personally known (3rd. example).

(b) लङ् cannot be used with the word *today* : “अद्य श्री वासुस्तुतिः (not “भुञ्जन्ति”), Vāmana.

(c) It is said लङ् cannot be used of continued action and near Past (क्रियाप्रत्ययसामोप्ययोः, Pānini III. 3. 135) : “यावज्जीवं भ्रमन्ममदात्”, “वेद्यं पौर्णमास्यतिक्रान्ता, एतस्यामुपाख्ययोऽग्निनाधित, सोमेनायष्ट, गामदित”, Kāsikā. But this rule, if the interpretation is correct, is not observed.

(d) लङ् is also used with the particle इ and the adverb अद्यत् (III. 6) : “इति हाकरोत्”, अद्यदकरोत्”, Kāsikā. I do not see the use of this rule.

335. लङ् may be used in Questions as a Perfect tense with reference to immediate Past (Pānini iii. 2. 117) :

“अगच्छेद्वदत्तः ?” Is Devadatta gone, Kāsikā.

Obs. : Pānini also sanctions लिट् in the same sense with reference to what is not personally known to the Speaker.

339. With the hypothetical particles यदि, चेत्, etc., the Past tenses (in their proper places) denote the Conditional Past :

“अबधीज्जनङ्गम इवैष. यदि हतवृषो वृषं ननु । स्पर्शमशुचि-
वपुरर्हति न” If this wretched (Krishna) really killed
like an assassin (the Demon) Vrisha, he with polluted
body should not be touched, Si. xv. 35.

“उपाजिहीया न महीतलं यदि. पदं दृशः स्याः कथमीय
मादृशां” If you did not come to the earth, O Lord,
how you would be visible to (men) like us, Si. i. 37.

SECT. IV. लट् and लृट्.

340. लट् corresponds to the लृङ् of Past tenses
and is applicable to any future action :

“तदा... यज्ञसमाप्तौ कुमाराः परिणयन्तीति” Then at
the end of the sacrifice, the Princes will marry, Vi. i.

“प्राप्स्यते च सकलं महीभृता. सङ्गतेन तपसः फलं त्वया”
And you will get all the fruits of penances by asso-
ciating with the king, Ki. xiii. 54.

“कारिष्यते परिभवः कलिना नलस्य” Nala's disgrace
will be effected by Kali, N. xiii. 36.

341. लट् is also used for विधिलिङ् to convey doubt
or improbability :

“कः श्रद्धास्यति भूतार्थः” Who will (= would) believe the truth, Mr. v. 42.

“शिला तरिष्यत्युदके न पर्यः ध्वान्तं रवेः स्यंस्यति वज्रिन्दीः” Stones will (= would) swim in water, not leaves : darkness will (= would) flow from the sun and fire from the moon, B. xii. 77.

“यः क्रुद्धमायोत्स्यसि जिष्णुमुग्रः” Who will (= would) fight with the enraged fierce Victor (Arjuna) Mah. iii. 268. 7.

Obs. : It is said लट् must be used with (a) क्तिञ्चिद् and (b) ऋषि, भवति, विद्यते etc. (III. 3. 146.) : “त्वं किञ्चित् द्वयोर्द्वयं निन्दिष्यसि न श्रद्धे”, Vopadeva ; “ऋषि नाम or भवति नाम or विद्यते नाम तत्र भवान् नृपलं याजयिष्यति, न श्रद्धे or न सर्वेयानि”, Kāsikā.

It is also said लट् cannot be used with (a) जातु or यद् (147. To these are added यदा and यदि), (b) यच्च or यत् (148), (c) उत or अपि or यश्च implying capability (152) : “यन्नाम or यच्च तत्रभवान् नृपलं याजयेत्”, Kāsikā ; “अपि ह्यन्नादधं शश्वदत दुःखं जयेदमः”, Vopadeva. Read also B. xix. 18 to 20.

These rules are not quite correct (§ 344). लट् in these cases, is used like the English Future and लिङ् is used where in English *would, should, could, might* are used.

342. लट् is also used to indicate the Past after Verbs meaning *to remember, consider, know* (Pānini iii. 2. 112.) :

“स्मरत्यदो दाशरथिर्भवन् भवानसु... हनिष्यति” Do you remember this that, being son of Dasaratha, you killed him, Si. i. 68.

“अभिजानासि देवदत्त कश्मीरेषु वत्स्यामः” Do you know, Devadatta, we lived in Kashmere, Kásiká.

“नाभिजा ते महाराज जेष्यावः (= जितवन्तौ) शक्रपालितं । द्रुतदेवगणाकीर्णभावां सह सुरालयं ॥”, B. xvi. 36.

Obs.: (a) This construction is not admissible with the Conjunction यत् (III. 2. 113): “अभिजानासि देवदत्त यत् कश्मीरेषु वत्स्यामः (not वत्स्यामः), Vámana.

(b) It may be used if more than one matter is reminded and *they are connected with each other* (विभाषा साक्षात्, III. 3. 114.): “अभिजानासि देवदत्त यत् कश्मीरेषु वत्स्यामः, यत्तद्वीदनं भीक्ष्यामहे” (= that we lived in Kashmere and ate rice there). Note the restriction. Hence लट् cannot be used in e. g., “अरसि यत् तर्कमपठः काशीमगच्छच्च”, Durgádása.

343. लृट् corresponds to लङ् of the Past tenses and may be used of all future actions not of the same day (अनद्यतन) (Pánini iii. 3. 15.):

“पञ्चषैरहोभिर्वयमेव तत्र गन्तारः” We will go there in five or six days, Mu. v.

“एते दुरापं समवाप्य वीर्यमुन्मूलितारः कपिकेतनेन” They will be eradicated by the monkey-bannered (Arjuna), acquiring inaccessible prowess, Ki. iii. 22.

Obs.: (a) The remarks made in § 334. 6. apply to लृट्. Hence “अथ नो वा भविष्यति (not भविता)”, Kásiká.

(b) I do not understand the utility of Pánini's rules III. 3. 136-7 that लृट् cannot be used “नर्यादावचनेऽवरसिन्” and “कालविमाने चानहोरात्राणाम्”. The following examples are, however, given by Vámana: “योऽयमध्वा गन्तव्य आ पाटलिपुत्रात् तस्य यदवरं कौशान्द्राक्षत्र विरीदनं भीक्ष्यामहे [not भीक्षाकहे], तत्र सकृन् पास्यामः” [not पाताक्षः]; “योऽयं संवत्सर आगामी तत्र यदवरमायुष्यष्टाक्षत्र युक्ता अज्येष्यामहे [not अज्येताक्षः], तद्वीदनं भीक्ष्यामहे [not भीक्षाकहे]. Of the exception, following illustrations are given

by the same writer: “योऽयं मास आगामी तस्य योऽवरः पञ्चदशरात्रः, योऽयं विंशद्वाच आगामी तस्य योऽवरोऽईमासः, योऽयं त्रिंशद्द्वीरात्र आगामी तस्य योऽवरः पञ्चदशरात्रः, तत्र युक्ता चर्चिताश्चे, तत्र सक्तन् पातायः”. These rules do not occur in Vopadeva.

(c) Next rule (iii. 3. 139.) “परस्मिन्निभावा” is either incorrect or unnecessary: incorrect if it excludes लट्, unnecessary if it does not exclude लृट्.

(d) लृट् is not used with reference to continuous action and to denote immediate futurity (Pānini iii. 3. 135.): “यावज्जीवनमध्यापयिष्यति”, “थियमनावस्थाऽऽगमिनो एतस्मानुपाध्यायोऽप्रीनापास्यते, सोमेन यज्यते”, Kāsikā.

344. With the hypothetecal particles यदि, चेत्, etc., the Future tenses (in their proper places) denote the Conditional Future :

“यदि कश्चिदभुजङ्गो बालामेनां विलोभ्य नाशयिष्यति, स तस्करवदबध्यः” If any gallant entices and defiles this girl, he is to be put to death like thieves, D. ii.

“द्विषता विहितं त्वयाथवा. यदि लब्धा पुनरात्मनः पदं” If you again get your place, being given by (your) enemy, Ki. ii. 17.

“न चेत्करिष्यसि वचः सृष्टदामरिकर्षण । तस्मिन्ने वाहिनीं दृष्ट्वा पार्थवाणप्रपीडितां ॥”, Mah. v. 138. 26.

SECT. V. लङ्.

345. लङ् represents the Contingent Mood and is principally used to denote what would have happened, if some thing had or had not taken place. In such cases, it is used both in the sentence contain-

ing the supposition (protasis)) and in the sentence containing the conclusion (apodosis) :

“दत्तैव रामाय सीताऽभविष्यत्, आर्यः पणमारोपणेन धनु-
षो यदि नाकरिष्यत्” Sita would certainly have been
given to Rāma, if (my) respected (brother) had not
made a stake on the drawing of the bow, Vi. i. 27.

“त्वय्यसौ यदकरिष्यदोजसा. नैनमाशु यदि वाहिनीपतिः ।
प्रत्यपत्यत शितेन पत्रिणा” What he would have done to
you by force, if (our) General had not quickly struck
him with a sharp arrow, Ki. xiii. 49.

“तौ चेद्राजपुत्रौ निरुपद्रवाववर्धित्येतामियता कालेन तवेमां
वयोऽवस्थामसृज्येतां” If the two princes had grown up
without (any) danger, they would have attained your
age by this time, D. iii.

346. It is also occasionally used to denote *would*
in the apodosis with लिङ् in the protasis.

“यदि न प्रणयेद्राजा दण्डं दण्डेऽश्वन्द्रितः । शूले मत्स्यानिवा-
पक्ष्यन् दुर्बलान् बलवत्तराः ॥” If a king were not prompt
to inflict punishment on those deserving it, the
stronger would roast the weaker like fish, M. vii. 20.

N. B. Bhatti's use of लिङ् in the 19th canto is wider, but not
consistent with other writers. It has the sanction of some but
not all grammarians, e. g., Vopadeva.

347. विधिलिङ् represents the other tense of the Contingent mood and denotes *would* or *should* in the apodosis and *were*, *could*, *should*, *would* in the protasis :

“कुर्यामुपेक्षां हतजीवितेऽस्मिन् स्यादन्तरायो यदि मे न तेजः” I would pay no regard to (my) wretched life, if (your) spirit (= my pregnancy) were not an obstacle, R. xiii. 65.

“यद्यपि दद्यामाजम्बुनो सुवितं धनं, न तु शत्रोश्चर्मरत्न-प्रत्याशां पूरयेयं” Even if I should give up what I have stolen all my life, I would not satisfy my enemy's desire about the leather gem, D. ii.

“यद्यद्यात्र तातः सन्निहितो भवेत्, तदा जीवितसर्वस्वे-नापौममतिथिविशेषं कृतार्थं कुर्यात्” If our govern or were today present, then he would satisfy this great guest even with the treasure of his life, Sa. i.

Obs. : (a) Occasionally it expresses the sense of लृङ् : “नैतत् कञ्चनमुप्राप्नो भवान् स्यादनुधाधिप । यद्यहं दारकायां सां राजन् सन्निहितः पुरा ॥”, Mah. iii. 13. 1.

(b) It is used with other than hypothetical particles : “तद्या विषं क्षययेयं यद्या न्त इत्युदास्येत” (= I would check the poison so that he would be left as dead), D. iv.

348. Hence विधिलिङ् is often used in the sense of *would* or *would have* with the hypothesis understood :

“दुष्टेभ्यः सर्ववर्णाश्च भिद्येरन् सर्वसेतवः” All castes

would be polluted, all restraints would be sundered, M. vii. 24.

“आगच्छेयमहं द्यूतमनाहृतोऽपि कौरवैः । वारयेयमहं द्यूतं राज्ञा दुर्योधनेन च ॥” I would have come to the gambling without being invited by the Kauravas and I would have prevented your gambling with the king Durjodhana, Mah. iii. 13. 2.

349. Hence विधिलिङ् is generally used to convey *doubt* or *improbability* :

“मौर्ये भूषणविक्रयं नरपती को नाम सम्भावयेत्” Who would think that the Maurya king would sell ornaments, Mu. v. 18.

“अत्याहितं किमपि राजसकर्म कुर्यादर्या सती कथमहो महद्दुश्तं नः” How a gentle lady could do such inexpressible demoniacal evil. It appears very strange to us, Vi. iv. 50.

“ऋते रवेः क्षालयितुं क्षमेत कः क्षपातमस्त्राण्डमलीमसं नभः” Except the sun, who would clear the sky from the pollution of nocturnal darkness, Si. i. 38.

350. Hence it is used to denote *possibility*, representing English *might*, *would* :

“लभेत तैलमपि सिकतासु यत्नतः पीडयन्” One might with pains extract oil from sand, Bhartri. N. 2.

“अनेन रथवेगेन पूर्वप्रस्थितं वैनतेयमप्यासदयेयम्” With

this speed of the chariot, we might outship even Garuda, V. i.

“एवं स मम जामाता वश्यं नियतं भवेत्” Thus he would surely become my son-in-law and obedient to me, K. s. xi. 12.

351. Hence it is used to denote a wish or request, representing the Optative mood :

“अपि जीवेत् स ब्राह्मणशिशुः” May the Bráhmaṇa child come to life, U. ii.

“जेतारं कार्तिकेयस्य विजयेय नमोऽस्तु वः” I salute you all. May I conquer, the Victor or Kártikeya, Vi. iii. 45.

“तद्वचोभिर्ममापि... जीवितं धारयेथाः” Please keep my life also without her message, Me. iii. 52.

“गच्छेत त्वरितं लङ्कां यन्म्रीयात स्रजः शुभाः” Please go to Lanká quick and string auspicious wreaths, B. xix. 7-9.

Obs. : (a) B's “आमन्त्रयेत् तान् प्रह्वान् मन्त्रिणोऽथ विभीषणः” appears to be wrong, लिङ् being used in आमन्त्रण (III. 3. 161.), not necessarily with the Verb आमन्त्र्.

(b) It is also used in questions where *may* is used in English, but I do not think it can be used in simple questions (§ 330) as commentators seem to imply.

352. Hence it is used to convey politely what one can do, representing *might* and *could* of the Potential mood :

“कुप्यां हरस्यापि पिनाकपाणैर्धैर्यच्युतिं” I might de-

prive of patience even the Pināka-handed Destroyer, Ku. iii. 10.

“ब्रह्मस्तम्बं लुनीयामिह हि मम विधावस्ति तीव्रो विषादः” I could rend asunder even the fixed universe, but I am very sorry for this work, Vi. v. 45.

Obs.: Can is expressed in Sanskrit by the Verbs शक्, ईम्, पशु, इ (पारय्), and चक्.

353. विधिलिङ् is used in directions and injunctions, representing English *shall, should* :

“चौरहृतं धनमवाप्य सर्वमेव सर्ववर्णेभ्यो दद्यात् । अनवाप्य च स्वकीयादेव दद्यात्” If (he) recovers stolen property, shall give every thing to (the owner) of whatever caste he may be. If he does not recover, shall give from his own treasury, V. 8.

“ब्राह्मणायाभ्यागताय महीक्षं वा महाजं वा पचेत्” Should kill (lit. cook) a full-grown ox or goat for a Brahman guest, Vas.

जनद्विवर्षं निखनेत्” Shall bury (children dying) under two years, Y. iii. 1.

354. आशीर्लिङ् represents the Precative Mood and is used in benedictions :

“जीव्यात्मनः पुरुषायुषं” May men live the human life (= 100 years), Ve. vi. 1.

“जनो नित्यं भूयात् सकलसुखसम्पत्तिवसतिः” H. ii. 184.

“शास्त्राभिज्ञाः सदसि सुधियः सन्निधिं ते क्रियारुः । संभु-

कीडा: (= may you know) स्वनयनयनैर्विद्वामीहिता-
नि ।", B. xix. 30.

SECT. VII. शीट्.

355. शीट् represents the Imperative Mood and is used to convey commands and directions :

"मज ग्राधि पृथ्वी" Go and govern the earth, B. iii.

53.

"यजतां पाण्डवः स्वर्गमवत्विन्द्रस्तपत्विनः । वयं हनाम
द्विषतः सर्वः स्वार्थं समीहते ।" Let the son of Pándu
make the sacrifice—let Indra govern the heaven—let
the sun shine. Let us kill (our) enemies. Every one
is after his own interest, Si. ii. 65.

"पुरीमवस्तुन्द लुनीहि नन्दनं. मुषाण रत्नानि हरामरा-
ङ्गनाः" Assail the town. Cut up the park. Plunder
the jewels. Carry off the nymphs, Si. 1. 51.

Obs. : (a) The last is an illustration of Pánini's rule (III. 4. 2.)
and the use of the singular for the plural in "क्रियासमाहार" i. e. fre-
quency and repetition of acts. So in Mugdhabodha, 964 : "भाष यूयं
हरिहरमद्यायाः पाञ्चनेकयः".

Dikshita finds fault with this explanation of Mallinátha "द्वितीय-
सूत्रे 'क्रियासमभिहार' इत्यस्याननुवृत्तेः, शीडकस्य हितापत्तेः". He forgets that
द्वितीयापत्ति ("क्रियासमभिहारे हे वार्य") is Kátyayana's emendation and
not in Pánini and the fact of समुच्चय or combination of several verbs
is no bar to the application of Pánini's first rule, the second rule
(III. 4. 3.) referring to समुच्चय without समभिहार.

It is said if the same verb is repeated in शीट्, it should be used

in the concluding sentence and if different verbs are used, a verb representing their common sense. (iii. 4. 4-5): “त्वं पुनोहि पुनोहीति पुनन् वायो जगन्मय”, “अमट् आमटाटीर्वीमिवटन्मोऽति पावनाः”, “अगन्नि धत्स्व धत्स्वेवि दधती त्वं वसुधारे”, “रसान् संहार दीप्यस्व ध्यान् अहि नमो धम । इतीहमानसिद्ध्यांश्चो ह्मन् चातुं घटस्व मे ॥”, B. xx. 29-32. A simple rule has thus been mystified by Grammarians.

(b) अ may be used with लोट् (iii. 3. 165-6), but very rare: “अह्मन् राजद्रविद्योन् मुह्यि”, Vāmana; “ऊर्ध्वं सुहृत्तांद्रोऽह्मन् स्वामिनी अ भव चित्ते.”, B. xx. 17. The use of अह्मन् in the second example to a lady is certainly not idiomatic.

356. लोट्, specially in the Passive Voice, is also used in Polite Conversation without much difference from the विधिलिङ्:

“उत्तिष्ठतु, उत्तिष्ठत्वार्या, प्रभातं संहत्तं” Get up, Madam, it is morning, Mr. vi.

“निवेद्यताममात्यराक्षसाय । अयमिदानीं राजकार्यं करिष्यति” Please inform the minister Rakshasa. He will now administer state affairs, Mu. vii.

“एतदासनमास्यतां” Please take this seat, V. ii.

357. लोट् is also used in benedictions (iii. 3. 173.), though not quite with the same force as आशीर्लिङ्:

“सर्वस्तरतु दुर्गाणि, सर्वो भद्राणि पश्यतु” May every one cross his difficulties. May every one see the right (things), V. v. 1.

“चिरमवतु महीं पार्थिवश्चन्द्रगुप्तः” May the king Chandragupta long rule the earth, Mu. vii. 18.

“वृष्टिं मुच्यन्तु काले घनाः” May clouds rain in time, Na. 115.

Obs.: (a) The word समर्चना in *Mugdhabodha* 955 has been misunderstood and लोट् cannot be used Potentially, as *Vidyāsāgara* affirms. “सिन्धुमपि शोधयाचि means “*let me or may I dry up even the ocean*”, but cannot mean “*I can dry up even the ocean*”.

It will be remembered that there is no such rule in *Pānini* and that, in the whole 20th canto of *Bhatti*—the special chapter on लोट्, not a single instance occurs of Potential लोट्.

(b) In this sense, तात् may be used for तु and हि of लोट् (VII. 1. 35.): “पातु पातःश्च शिवः, पाहि पाताश्च शिवः”, *Vopadeva*.

CHAP. XX. VERBAL DERIVATIVES.

SECT. I. DERIVATIVES DENOTING COMPLETION (निष्ठा).

N. B. As in Latin and Greek, they agree in gender, number, and case, with the subject or object they qualify (§ 140. c.).

358. Participles in त् are largely used in the Passive Voice to denote time *Past* or *Perfect* with or without the Present tense of the Verb अस्.

“अस्मिन्नेव क्षणे तवास्मि स्वरेणानुग्रहीतः” About this time, I was favoured by your voice, D. i.

“सैन्यैर्द्वितीऽपि जित एव मया कुमारः” I defeated *Kartikēya*, although (he was) guarded by armies, Vi. ii. 34.

“दूषिताः स्य परिभूता स्य रामहतकेन” You have been polluted, you have been dishonored by the accursed *Rāma*, U. i.

ममाद्य वृत्तान्तमिमं वतीदिता” Being told this news of me, N. i. 139.

Obs. : (a) Compare § 161. Note it is often used as an Adjective as in English, when it may agree with the other tenses of the Verb *to be* : “न पारणास्याद्धिता तदैव” (= thus your fast-breaking would not be destroyed), R. II. 55. See also § 345.

With other Verbs, it is found only as a Pure Adjective.

(b) The Subject of the Active Voice is understood when the sense is clear (§ 126). This Passive Construction is often preferred to the Active Construction.

359. Participles in त from Neuter Verbs may be used impersonally in the Neuter Singular with the Subject in the Instrumental (Pānini iii. 4. 69-71) :

“जितं जितं स्नेहेन” Love is triumphant, Vi. ii.

‘अपराधं वत्स त्वया जामदग्न्यस्य नोपकृतं’ [My] child, you have offended Jāmadagnya, not done good [to him], Vi. iv.

Obs. : (a) This Construction is very rare and pedantic.

(b) In this sense and in the sense of commencement of an action (“आदिभूतः क्रियाचरण आदिकर्म”, Vāmana : this is almost entirely confined to the Active Voice and even then not common), Verbs of the भू and षद् classes (“अदादेः षपोऽस्यायिलेऽपि तद्विधानमेतदर्थः : रोदितं, रुदितं”, Durgādāsa), having a penultimate उ (Pānini I. 2. 21.), and the Verbs खिद्, मिद्, क्षिद्, घृप् (= to assail) (VII. 2. 27.), optionally *gunāte* their vowel : “नीदितं or रुदितमनेन”, Kāśikā ; “निघ्नं मेदितं तेन”, Vopadeva ; “प्रमेदितः सुपुत्राले”, B. IX. 17.

360. Participles in त may be used in the Active Voice, specially of Verbs of Motion, Neuter Verbs, and Verbs meaning *to mount, to attend, to embrace*, and Verbs which are primarily Neuter (Pānini iii. 4. 71-2) :

“गत एव न ते निवर्तते स सखा” Your friend is gone, will not return, Ku. iv. 30.

“द्रष्टुमभ्यागतोऽस्मि” I have come to see (Rāma), Vi. v. 47.

“गतिं ते ज्ञास्यच्च गतः कलिङ्गान्” I went to Kalinga to know your whereabouts, D. vii.

“अवसितश्च पशुरसौ” And the beast is done for, D. iii.

“आरुढमद्रोनुदधीन् वितीर्णः भुजङ्गमानां वसतिं प्रविष्टः” (Which has) mounted Mounts, descended to seas, and entered the abode of serpents, R. vi. 77.

“न भवन्तमुपस्थितः स्वयं” Did not attend you personally, R. viii. 76.

“असौ कुमारस्तमजोऽनु जातः” The prince Aja is born of him, R. vi. 78.

Obs. : (a) Note that they may be used both in the Past and the Present sense and that in the Perfect sense, चति is generally added.

(b) That they may be used as Adjectives and if derived from Transitive Verbs, they govern an object.

361. Participles in त्त, from Verbs meaning to know, to think, agree with the Genitive of the Subject (Pānini iii. 2. 188 and ii. 3. 67.) :

“प्रतिकूलः पितुर्यश्च न स पुत्रः सतां मतः” Good men do not think him a son, who is opposed to (his) father, Mah. i. 83. 24.

“न ज्ञातं तात यन्नस्य पीर्वापर्यममुष्य ते” Sir, you do not know the motives for this effort, Ki. xi. 42.

“विदितमस्तु देवपादानां”. Be it known to your Gracious Majesty, Sa. vi.

Obs. : (a) This construction is allowed only when they imply Present time (§ 201. c.). But even in this sense, it is occasionally found with the Instrumental : “वक्ष्येतिविदितं कथं नु भवता”, Pra. vi. 1.

(b) The following sentence from Pra. 1. appears to be a bold extension of this rule both in sense and construction : “कः खलु भवान् यः सकलदेशदर्शिना ममापि न विख्यातः”.

362. Participles in त, used as pure Adjectives, may agree with the Genitive under § 211, 199 (Pānini iii. 2. 188 and note) :

“युक्तं नाम भवतां मम पितुरमुना मनुजपशुना स्पृश्यमानमुत्तमाङ्गमुपेक्षितु” Was it proper for you to look calmly at my father's head being touched by that human brute, Ve. iii.

“कथमपराधस्तपस्विनामस्मि” What I am guilty towards the hermits, Sa. i.

“या यस्याभिमता मूर्खं सुरुपा तस्य सा भवेत्”, K. s. v. 52.

Obs. : (a) Some are Pure Adjectives as वृष्टः (ष्ट, ट्) (= bold), दीनः (न्, न्) (= miserable).

(b) They may be used as Substantives under § 268. मृतः (= dead man). Compare *cæcorum* (= दृतानां), Cicero.

363. Participles in त may be used in the Neu.

ter as Substantives in the sense of the Verbal Action (Pānini iii. 3. 114) and a few are also used to denote the place of the action (iii. 4. 76) :

“अवसितं हसितं प्रसितं मुदा. विलसितं झसितं अरभासितं । न समदाः प्रमदा हतसम्पदाः. पुरहितं विहितं न समीहितं ॥”, B. x. 6.

“मुकुन्दस्यासितमिदमिदं यातं रमापतेः । मुक्तमेतदनन्त-
स्तेत्युर्गोप्यो दिदृचवः ॥”, Vopadeva.

Obs. : The first use is also found in Latin : “*mature facto opus est*”, Sallust. The second use is very rare.

364. Participles in तवत् are used only in the Active Voice in the Past or Perfect Tense with or without the Present Tense of the Verb अस् :

“सम्यग्गृहीतवानसि मदाशयं” You have well comprehended my purposes, Mu. iii.

“केनेदमालिखितमिति व्याहृतवती” Said “by whom is this drawn”, D. iii.

“इत्युक्तवति मेघनादे” When Meghanāna had said this, K. ii.

Obs. : Compare § 321. It is also used as a Pure Adjective : “इत्युक्तवन्तं तमुपाससाद”, Ki. iii. 14. As such, it may be used with other tenses of the Verb to be, but such use is very rare.

365. In this connection, may be noticed the Duplicated Participles in वस् and the very rare आन,

which are generally found as Adjectives, but occasionally used as = Verbs (§ 321). They refer to Past Time :

“तं तस्थिवांसं नगरोपकण्ठे प्रत्युज्जगाम” Went out to receive him, staying near the town, R. v. 61.

“उपेयिवांसि कर्तारः पुरीमाजातशत्रवी” Will be made arrivers at the town of the No-enemy, Si. ii. 114.

“निपेदुषी स्थण्डिल एव केवले” Lying on the bare earth, Ku. v. 12.

Obs. : (a) Note they are often used without any difference from the Present Participles.

(b) With these चान Participles (युयधान, सुवृषाण, etc.), must not be confounded the Frequentative Participles दीदीपमान, जाज्वल्यमान, etc., which are comparatively common.

SECT. II. VERBAL DERIVATIVES SIGNIFYING ‘SHOULD’
‘OUGHT’ (कृत्) AND ‘EASILY’ ‘WITH DIFFICULTY’ (लृत्).

366. Participles in लृत्, अनीय, य are used in the Passive Voice to denote what *shou’d*, *ought* to be done. They agree with the Nominative as Adjectives, but retain the peculiarities of Verbs :

“तथाप्यसौ दुहितुः पत्या परिग्रहप्रियमस्माभिः श्रावयितव्यः” Yet he should be informed by us the good news of (his) daughter’s acceptance by (her) husband, Sa. vii.

“गन्तव्यमाजिविहितेन पितुः पथा वा....नेया मया रिपुव-

धूनयनानि वाच्यः” I must either go the martial way of (my) father [or] I must transfer the tears to the eyes of enemies’ women, Mu. iv. 6.

“कथं तूशीं सद्यो निरवधिरिदानीन्तु विरहः” But how can I now silently bear (her) interminable separation, U. iii. 43.

Obs. : (a) As Adjectives, however, they may agree with the Genitive of the original Subject with the Copula understood : “विपादनीया हि सतामसाधवः” [भवन्ति] (= for bad men are to be destroyed by the good), Si. i. 73. ; “यस्या [पति] तमेव जगतां स्पृहणीयसिद्धिः”, Ma. x. 18. (§ 358).

(b) They may be used with the Tenses of the Verb to be : “यदुत्तरं दास्यति तदहमस्मि प्रतिशोधनीयः”, D. iv. Note that it governs an Accusative, if the Verb from which it is derived governs two Accusatives.

367. Participles in तव्य, अनीय, य from Neuter Verbs are used impersonally in the Neuter Singular Nominative with the Subject in the Instrumental :

“नूनं तेन सरसीमेनामधिशयितेन भवितव्यं” Surely he must be lying in this pond, Ve. vi.

“महाधनतया बहुपत्नीकेनानेन भवितव्यं” As he was very rich, he must have many wives, Sa. vi.

“स्थातव्यं ते नयनविषयं यावदत्येति भातुः” [You] are to remain till the sun passes your sight (i. e. till sunset), Me. i. 35.

Obs. : (a) They are occasionally found with the Subject in the Genitive, but such construction is not at all commendable : “त्रोडितव्यमपि ते सचेतसः”, (= A manly man like you should feel ashamed), Ki. xiii. 45.

(b) In the last example Mallinātha connects ते with स्यात्तव्य. But it is clear to me that the Subject is understood in “न भेतव्यं न भेतव्यं” Ve. III. and ते belongs to the following sentence.

368. As Adjectives = -able or -ible in English, they agree with the original Subject either in the Genitive or in the Instrumental (§ 202. 6.) :

“न दृश्यते प्रार्थयितव्य एव ते” I see none whom you are to ask, Ku. v. 46.

“अष्टव्याभिगम्यश्च स बभूवोपजीविनां” He was unassailable at the same time accessible to his dependents, R. i. 16.

“देवैरजेया निर्जिताश्चार्जुनेन” Invincible by gods, were conquered by Arjuna, Mah. 156.

Obs. : As Adjectives, the Genitive construction is preferred.

369. They are also often used as Substantives :

“विदितवेदितव्यस्य ते नास्मप्युपदेष्टव्यमस्ति” There is not the least to advise you, who knows what is to be known, K.

“बहु प्रष्टव्यमत्र”. “ममापि बह्वाख्यमत्र” (I have) much to ask about it. “I have also much to say about it”, Mu. iii.

“किं कार्यं भवती हृतेन दयितास्नेहस्वहस्तेन मे” What will you do by taking my darling's own love-hand, V. ii. 18.

Obs. : Observe, even as Substantives, they partially retain the character of Verbs.

N. B. According to Pānini iii. 4. 68, भव्य, गेय, प्रवचनीय, उपस्थानीय, जम्ब, चात्राय, चापाय are also used in the Active Voice. Vāmana illustrates : “गेयो माणवक्तः साक्षा or गेयानि माणवक्तेन सामानि” ; “उपस्थानीयो-स्तेषांशो गुरोः or उपस्थानीयः शिष्येण गुरुः” ; etc. I think the rule refers to the specific uses of those words: भव्य (= शान्त), “भव्यो भवन्नपि सुनेरिह ब्राह्मणेन”, Ki. v. 49. ; गेय (= गान), “गेये को नु विनेता वः”, R. xv. 69. ; प्रवचनीय (= प्रवचन), “सौख्यप्रवचनीयभाष्य” ; and so on.

370. Some writers occasionally use them as = Participles in त, but such use is ungrammatical (Kav. vii. 4.) :

“चापाचार्यस्त्रिपुरविजयी कर्तिकेयो विजेयः (= विजितः)”, B. r. ii. 37.

371. Verbal Derivatives in च् with सु, दुस्, or ईषत् prefixed (Pānini iii. 3. 126.) are generally used as Adjectives :

“कथं नरेन्द्रसम्पदो धृतराष्ट्रसुतेन सुत्यजाः” How royal fortunes can be easily shunned by the son of Dhritarāshtra, Ki. ii. 16.

“सुदुःस्यजास्यजन्तोऽपि कामाः” Pleasures, even when quitting, are very difficult to be shunned, Ki. xi. 35.

Obs. : They can be used impersonally in the N. Sing. Nominative, if derived from Neuter Verbs : “ईषदाद्यमव भवता” (= you have become somewhat rich), Vāmana. But such use is very rare.

SECT. III. PRESENT AND FUTURE PARTICIPLES (सत्).

N. B. It should be remembered that these Participles refer to the Present and the Future of the Act, in connection with which they are used, and not necessarily to Actual Present or Future.

372. Present Participles are exactly equivalent

of English Participles in -ing although they are occasionally to be translated by a dependent sentence :

“वसुदेवस्य नि वसन्दर्शावतरन्तमम्बरात्” While living in the house of Vasudeva, saw descending from the skies, Si. i. 1.

“जीवन् पुनः पाप्मि प्रजाः पितेव” But if (you) live, you protect people like (their) father, R. ii. 48.

“नयस्रधुलिहः श्वेत्यसुदयदशनांशुभिः” Making humblebees white with the exalted rays of (his) teeth, Si. ii. 21.

“गच्छन्तीरलसमवेक्ष्य विस्मयिन्त्यः” Surprised seeing them go (so) slowly (gracefully), Si. viii. 7.

“सर्वासु चासीनासु तासु” And when all of them had seated, K.

C. s. : (a) Pānini says (iii. 2. 126.) that these Participles are used “लघुणहेतोः क्रियायाः”. Dikshita explains हेतु here means both cause and effect “फलं कारणञ्च”. This is against Vāmana and I do not see how the same word may mean two opposite things *at the same time*. In the instances given by him, the sense of ‘effect’ can never be extracted.

(b) Like other adjectives, they may be used as Substantives : “न च तादृशी भवति याचमानानां (= of those who ask) तादृशी ददातां (= of those who give) लज्जा”, K. ; “विद्यातपोव्रतनिधौ तपतां वरिष्ठे”, Vi. iv. 21. ; “हे पचन्”, S. k.

(c) These Participles may be used with the prohibitive particle मा : “मा जीवन् यः परावज्ञादुद्धर्षोऽपि जीवति” (= let him not live who lives, burning with the pain of ignominy).

(d) Note these Participles govern the same cases as the Verbs from which they are derived.

(e) In the Locative Absolute, these Participles often denote continuous action : “*पौरवे शासति वसुमती*” (= while a Paurava is ruling the earth), Sa. i. 28. ; “*परितपति गात्राणि तपने*” (= while the sun was burning my body), Vi. v. 5. (Comp. § 322. a.).

(f) Compare the Latin Imperfect Participle.

373. Future Participles, as in Latin, denote (i) simple futurity or (ii) intention or purpose :

“*नितान्तगुर्वी लघयिष्यता धुर*” Wishing to lighten the exceedingly heavy burden, R. iii. 35.

“*करिष्यमाणः सगरं शरासनं*” Resolved to put arrows on the bow, R. iii. 52.

“*सपदि जीवितसंशयमेष्यती*” Intending to meet death instantly, Si. vi. 29.

374. Present and Future Participles Passive agree with the Instrumental of the Subject of the Active Voice :

“*निरीक्ष्यमाणा इव विस्मयाकुलैः सरोभिर्भूमीलितपद्म-लोचनैः*” As if looked at by the astonished tanks with the lotus-eyes opened, Ki. iv. 3.

“*निषेध्यमानेन शिवैर्मरुद्भिर्ध्यास्यमाना हरिणा चिराय*” Frequented by gentle breezes, occupied long by Krishna, Si. iii. 62.

Obs. : The Instrumental is understood when the sense is clear : “*प्रियेषु ये पार्थ त्रिजोपपत्तेर्विचिन्तामानैः क्लममेति चेतः*”, K. ii. 52.

SECT. IV. OTHER VERBAL ADJECTIVES.

375. Verbal Adjectives in उ (not आत्, इत्, etc.) retain the peculiarities of their Verbs :

“मुनिमभिमुखतां निनीषवो याः” Who intended to bring the ascetic to (their) front, Ki. x. 40.

“अतः प्रदित्सुः प्रतिवाचमस्मि ते” Hence I am going to give you a reply, N. ix. 25.

Obs. : (a) Vámana includes इत् under this rule : “निराकरिषवी भानु”, B. vii. 3. But they are generally used absolutely or with the genitive : “निराकरिषू वर्तिषू वर्धिषू परितो रणं”, B. v. 1.

Some include every affix in उ : “जिष्णुरघानि संस्तुवन्”, Vopadeva. They are generally used absolutely or with the genitive : “व्याचू रामी जिष्णुरघुवत्”, B. vii. 4. ; “नरकस्य जिष्णवः”, Si. xii. 3.

(b) Verbal nouns of agency (ह, चक, इत्, उक्त, जक्त) mostly agree with the Genitive : “एषामतस्त्वं भव वावदूका”, N. x. 71.

But, according to Pānini, ह and जक्त and चक with reference to future time and इत् with reference to (i) debts or (ii) future time govern the accusative (ii. 3. 70.), and *some* writers follow this dictum : “नावैत्याप्यावितारं किं कमलानि रविं क्षपिः” (= the blower of lotuses), “शामुकी भुवमध्वानं सुवीची वालिना गतम्” (= will surely go the way), B. vii. 17-8. ; “सतः पालकीऽवतरति” (= the saviour of the Good descends), S. k. (See also B. vii. 13.) ; “दायी मोक्षमणं प्रिवः”, Vopadeva.

In compounds, however, इत् is often found with an object : मनो-हारिन्, हृदयघादिन्, etc.

(c) Other Verbal Adjectives do not govern an Accusative except what is involved in compounds : “सरोरुह्यतिमुषः”, Ra. i. 23. ; “सरितां कुलमुदुजाः”, R. iv. 22. ; “नेष्टं तन्नमस्त्रे”, R. xi. 21. ; “विजयजननीमस्तीप-निषदं”, Vi. ii. 2.

**SECT. V. THE INDECLINABLE PARTICIPLE /-त्वा OR -य WHEN
THE VERB IS PRECEDED BY A PREPOSITION AND EVEN WITHOUT
IT IN OLD WORKS).**

376. These participles are all indeclinable and are generally translated into English by a Past tense and a copulative Conjunction :

“तदाकण्ठं ब्राह्मणम्भागं भूमौ निधाय मुहुर्निरीक्ष्य पुनः
क्षत्वे कृत्वा दोलायमानमतिचलितः” When the Brahmin
heard this, he put the goat on the ground and repeatedly
looked at it and then again put it on his shoulders
and went on with a hesitating mind, H. iv.

“ततोऽवतीर्य तरुशाखायां बद्धा तुरगं, उपसृत्य भगवते
भक्त्या प्रणम्य त्रिलोचनाय, तामेव दिव्ययोषितं चक्षुषा पुनर्निरु-
पयामास” Then (he) alighted and tied the horse to a
branch of a tree and then approached and reveren-
tially saluted the three-eyed God and then again
examined with his eyes the same divine lady, K.

“द्वित्रानुपदंशानुपपाद्य तदन्नं शीतलीकृत्य दत्तधूपवासञ्च
सम्पाद्य तदाप्यामलकं शल्यपिष्टं कृत्वा स्नानाय तमचोदयत्”
She made two or three condiments and then cooled
the rice and fumigated it and then pounded the my-
robalans slightly and then sent him to bathe, D. vi.

Obs. : They are, however, properly perfect participles : “इत्युक्त्वा
पुनराह” (= saying this, he added), C. i.

377. These participles always refer to the Subject of the Active Voice and not necessarily to the Nominative (Pānini iii. 4. 21.) :

“आः, ज्ञातं, भवद्भिरेव प्रोत्साद्य रोषितो वृषलः” Oh., I understand, you have excited and enraged Chandra-gupta, Mu. iii.

“दैत्यहस्तादवाच्छिद्य सुहृदा सम्प्रति त्वया” Now by you —(his) friend, by rescuing [her] from the hand of the demon, V. i. 15.

“सभूविलासमथ सोऽयमितीरयित्वा मुक्तास्तदा स्मितसुधामधुराः कटाक्षाः” Then saying with graceful motion of the brow “it is he” [they] darted glances on me—sweet with the ambrosia of smile, Ma. i. 26.

Obs. : (a) Note, it is sometimes = *by* or *after* and *present participle* and sometimes = *when* and *past tense*.

(b) In Compound Sentences where there is more than one Subject, it refers to the Subject of the Verb with which it is used : “व्याघ्रेणासौ कुचं विदायं व्यापादितः सर्वैर्भक्षितः”, H. iv.

378. These participles may be used with **अलं** and **खलु** in their prohibitive senses (Pānini iii. 4. 18.) :

“आलप्यालमिदं बभ्रुयेत् स दारानपाहरत्” Better not to mention this that he abducted the wife of Babhru, Si. ii. 40.

“अलमस्मानन्यथा सन्भाव्य” Do not think us otherwise, Sa. i.

“निर्धारितेऽर्थे लेखेन खलूक्ता खलु वाचिकं” When a subject is specified by letter, it is surely not necessary to add (any verbal communication), Si. ii. 70.

Obs. : (a) Observe the position of the first खलु. This is because it has a negative sense. In other senses, it cannot stand at the beginning of a foot, *Mallinātha*.

(b) It is also occasionally found with “किम्” (§ 177.) : “किं तव गोपायित्वा सोऽहमस्मि” (= what is the use of concealing from you, I am he), D. iv.

SECT. VI. THE INFINITIVE (तुम्).

N. B. It is indeclinable and in form, resembles the Latin *Supine* in *um* (दातुम् = datum ; स्थातुम् = statum ; कामयितुम् = cupitum), and in use has more of its character than of the Latin Infinitive.

379. The Infinitive is used before Verbs meaning *can, should, condescend, to know, to begin, to get, to strive, to make bold, to be wearied, and to be expressed or understood* : (Pānini iii. 4. 65.).

“स खलु हपलस्य साचिव्यं ग्राहयितुं न शक्यते” He cannot be induced to accept Chandra Gupta’s ministry, Mu. i.

“प्रभवति न तदा परो विजेतुः” An enemy cannot then conquer, Ki. xi. 35.

“सुजनं जनाञ्चलयितुं क इमते” Who is able to move good men, Si. xv. 40.

“सखीगामी दोष इति व्यवसाययितुमपि न पारयामः”

Nor can we say that the fault lies with our friend,
Sa. iv.

“स त्वं मदीयेन शरीरवृत्तिं देहेन निर्वर्तयितुं प्रसीद” R.
iii. 45.

“कुमुद्वतीं नार्हसि नानुमन्तु” Be pleased to accept
Kumudvati, R xvi. 85.

प्रतिपत्तुमङ्ग घटते न तव नृपयोग्यमर्हणं” Sir, you should
not have accepted royal reception, Si. xv. 22.

“निपुणासि जानासि ग्राहयितुं” You are clever, you
know (how) to make (one) accept, K.

“न च वेद सम्यग्द्रष्टुं न सा” Nor she did not know
to discern, R. vi. 30.

“प्रचक्रमे वक्तुमनुष्कितक्रमः” Begun to speak in order,
Ku. v.

“उद्दिश्य दिक्पतिमुदीरयितुं प्रचक्रमे”, N. xiii. 15.

“गतस्मृहोऽप्यागमनप्रयोजनं वदेति वक्तुं व्यवसीयते यथा”,
Si. i. 30.

“गृहात् स्वगृहं गन्तुमागन्तुं च कामचारः” It is caprice
to go from and come to one's house, Vi. iv.

Obs. : (a) Note that the Infinitive may stand as a subject with
Verb to be expressed or understood :

(b) Dikshita says that the rule is restricted, except in the case
of “to be”, to Verbs specially mentioned by Pānini : “चदेयद्वयमस्तिनैव
सम्बध्यतेऽनन्तरत्वात्”. This view is wrong, as is clear from the examples
cited.

380. The Infinitive is used with Adjectives meaning 'can', 'should', 'ought', 'able', 'strong', 'sufficient', (Pāṇini iii. 4. 66.) and Substantives meaning 'ability', 'power', 'skill' :

“सुद्वेरेपि सन्धयैको महान् सुकरः कदर्थयितु” Can be easily maltreated, An. vi.

“आत्मन एव तावत्. ज्ञातुं प्रमादस्त्वलितं न शक्य” It is not possible to know even one's own failings, Sa. vi. 31.

“विषडुक्षीऽपि संवध्यं स्वयं हेतुमसाम्प्रतं” Even a poisonous tree should not be cut after growing it, Ku. ii. 55.

“दातुमेव पदवीमपि क्षमः” You ought to have given (him) way, Ki. xiii. 65.

“न्याय्या मया मोचयितुं भवत्तः” Should be released by me from you, R. ii. 54.

“तत्र युक्तमेनमेकाकिनं कर्तुं” Therefore it is not proper to leave him alone, K.

“लौकिकमप्यपर्याप्तं रक्षसां स्थातुमप्यदः” The universe was not sufficient for the Gours to live, Vi. vi. 60.

“अन्यानधीत्य व्याकर्तुं मिति दुर्मेधसोऽप्यलम्” Even fools are able to explain this by reading works, Si. ii. 26.

“शक्तिरस्ति कस्यचिद्दिदेहराजस्य क्षायामप्यवस्कन्दितु” Vi. iii.

“न हापयिष्यते सदृशं तस्य विधातुमुत्तरं” Will not lose to give its fitting reply, Si. xiv. 29.

Obs. : Note that the Infinitive has sometimes a Passive and sometimes a Perfect sense. Note also that it may stand as a Subject or as descriptive of the Subject.

381. The Infinitive is used with Verbs and Substantives meaning 'desire', 'wish', provided it refers to the same subject whose desire it qualifies (Pānini iii. 3. 158.) :

“पिणाकपाणिं पतिमाप्नुमिच्छति” Wishes to get for husband the Pināka-handed (Siva), Ku. v. 53.

“रेवां यदि प्रेक्षितुमस्ति कामः” If you wish to see the Narmada, R. vi. 43.

“रश्मोरु कञ्चिन्ननसो रुचिस्ते. अनेन यूना सह पार्थिवेन विहर्तुमुद्यानपरम्परासु”, R. vi. 35.

“तथापि कल्याणकरीं गिरं ते. मां श्रोतुमिच्छा मुखरौ-करोति”, Ki. ii. 9.

Obs. : (a) Pānini's restriction is, however, not always observed : “तदिच्छामी विभी कष्टं सेनायं तस्य शाकवे”, Ku. ii. 51.

(b) Hence compounds are formed with -कामः (मा, मं) and -मनस्, rejecting म् of the Infinitive : “पुनरपि वक्तुकाम इदार्थं लघावे”, Sa. r. ; “परिरम्भुकामा”, Ki. iii. 54. ; “अभिपतितुमनाः ससाधवे”, Ki. x. 50.

382. The Infinitive may be used for the Dative of Interest with any Verb or Participial Adjective (Pānini iii. 3. 10.) :

“विद्यां दातुमुपागतोऽस्मि” I have come to impart (= for imparting) the knowledge, Ki. v. 23.

“तद्वगन्तुमहं प्रहितः” I have been sent to ascertain (= for ascertaining) it, Vi. vi.

“तद्व्राटवीराज्येऽभिषेक्तुं भवान्निरूपितः” Therefore you have been fixed upon to be annointed (i. e. for being annointed) king of this forest, H. i.

“व्यपदेशमाविलयितुं किमीहसे माञ्च नाम पातयितुं” Why you strive to sully (= for sullyng) your lineage and to ruin (= for ruining) me, Sa. v. 21.

Obs. : (a) Note, if the Verb is transitive, the Infinitive takes an Accusative before it.

(b) Any Participial Adjective may take this construction : “यज्ञी-
ऽचिनन्तुमभियोगमाज्ज”, Ku. III. 40. ; “लोकं विधात्रा विहितस्य गीतुं”, Ki. III.
41. ; “अयं मया ज्ञातुं गतेनासादितः”, K.

383. The Infinitive may be used for the Genitive with words meaning time (Pānini iii. 3. 167) with reference to the work of the time :

“अवसरः खल्वयमात्मानं दर्शयितुं” This is *the* time to shew myself, Sa. iii.

“समयः खलु स्नानभोजने सेवितुं” It is time to bathe and dine, V. ii.

Obs. : It cannot be used with यद् (III. 3. 268.) : “काशो यद्गुञ्जीव भवान्”, Vāmana (§ 351).

SECT. VII. THE ADVERBIAL DERIVATIVE (अन्).

N. B. This derivative is properly Accusative Singular Neuter used adverbially (§ 270. B.).

384. This Derivative does not present any difficulty. The following examples will illustrate its use :

“घ्नन्ती मल्लवन्मुष्टिघातं” Striking with fists like wrestlers, Si. xviii. 12.

“तूलदाहं पुरं लंकां वहतैव हनूमता” By Hanumán, burning the town Lanká like cotton, Vi. vi. 5.

“विच्छिन्नाभ्रविलायं वा विलीये नगमूर्धनि” Either I would dissolve like clouds on the summit of this mount, Ki. xi. 79.

“नामग्राहं कपिभिरग्नैः स्तूयमानः समन्तात्” Being highly praised by name by monkeys from all sides, B, vi. 143.

“प्रथमशकुनं शय्योत्थायं तवास्तु विदर्भजा” May Damayanti be your first (good) omen after getting up from bed, N. xix. 2.

“उदरपूरं भुंक्ते” Eats belly-full, Kásiká.

“पायं पायं कलावीकृतकदलदलं नारिकेलीफलान्मः”, B. r. i. 63.

“आरं आरं खगृहचरितं दारभूतो मुरारिः”, Haláyudha, 11.

“खादं खादं” Tasting again and again, N. iii. 130.

Obs. : (a) Note that the Verb is often repeated, when it cannot be accurately translated in English.

(b) Note the repetition of simple derivatives, which is however allowed in that sense with Adjectives and Substantives.

(c) It always refers to the Subject of the Active Voice (Pāṇini III. 4. 21-2.).

CHAX. XXI. PARTICLES (FOR PREPOSITIONS AND ADVERBS, WHICH ARE ALSO PREPOSITIONS, VIDE § 228 to 168. FOR ADVERBS, VIDE ALSO § 175, 190, 270, and 302-5).

SECT. I. PATICLES OF EMPHASIS.

385. एव (enclitic) is joined to other Parts of speech to emphasize them, often represented in English merely by an emphatic accent :

“त्वमेव साक्षात्करणीय इत्यतः” You are to be visited. Hence, Si. i. 31.

“अस्मिन्नेव क्षणे” At this very moment, D. vi.

“स चिन्तयत्येव भयस्त्वदेष्टतः” He still thinks of fears to come from you, Ki. i. 23.

“सैवाकृतिः” Just the same features, U. iv. 23.

386. अपि (enclitic : = even) :

“यत्र द्रुमा अपि मृगा अपि बन्धवो मे” Where even the trees, even the animals are my friends, U. iii. 8.

“नाल्पमपि” Not the least, K.

Obs. : (a) It also often means *as if* : “नरकादिव स्वर्गमावदः” (= as if gone to heaven from hell), D. iv.

(b) As an Interrogative Particle, अपि stands at the beginning of sentences (§ 330, -51). So also as a Connective Particle, mentioned

by Grammarians, but not found in good writers (except in the form **अपि च** = *moreover*): “अपि सिच अपि कृद्दि (= सिच च कृद्दि च)”, Kāsikā.

(c) It is often joined to Verbs, when it may optionally, like **चव**, drop **च**: **पिधानं** = **अपिधानं** like **वगाहः** = **चवगाहः**, S. k.

(d) Poets occasionally place **अपि** at the head of a sentence: “अपि यात्रा रोदित्वपि दलति वज्रस्य हृदयं”, U. i. 23. ; “अपि गृहाण वधूवधवीरवं”, N. iv. 53 ; Pra. v. 27. Mallinātha's remarks on Si. vii. 62. “भारादिव नितरां तनिमद्विरंसभागेः” apply with double force to the above uses.

387. खलु (= surely, indeed : never at the beginning of a sentence §. 378. a.).

Obs. : Other particles (such as **नूनं**, **ननु**) do not present any peculiarities of construction.

SECT. II. PARTICLES OF NEGATION AND AFFIRMATION.

388. The distinction between the purely Negative **न** and the Prohibitive **मा** should be remembered (vide § 333) :

“न तज्जलं यत्र सुचारुपङ्कजं” There was not (a sheet of) water where there were not beautiful lotuses, B. ii. 19.

“न नेति त्वादृशि वाग्विगर्हणा” To say ‘no’ ‘no’ would be re’uking men like you, N. ix. 25.

“उ मेति माता तपसो निषिद्धा” Dissuaded by (her) mother from penances (with the words) “oh, do not” Ku. i. 26.

“मा मैवं” No, do not say so, Mu. i.

Obs. : (a) Two Negatives (न) are = an Affirmative : “नैव न वचाति मनीमतमाधिहेतु”, Sa. III. 13 ; “न न महीनमहीनपराक्रम”, R. IX. 5. This construction is, however, affected and not at all common.

(b) In the sense of *Negative Particle*, नच् is generally used : “ही नजी प्रकृतमर्थं नमयत.”, M. n. on R. IX. 5.

(c) Note the uses of न हि, न खलु, नैव : “न हि लघ्वन्मदीया लोभादयः” for *you have not greed and other (vices) like others*, D. II. ; “न खलु न खलु वाची सन्निपाशोऽयमस्मिन्” *surely (your) arrow is not to be discharged on it*, Sa. I. ; “नैवाद्येनापि कृतपूर्वमिति प्रतिनियतेव वस्तुशक्तिः”, D. II. न किल, न नाम are used like न खलु, U. III. 32. ; Vi. V. 46.

(d) नो is another form of न, but not common : “नो चेत्” *otherwise*, H.

(e) न... न or more commonly नच..... न च (नापि) or न..... नच or न... नवा is used for *neither..... nor* (vide my Dictionary).

(f) In compounds न becomes च or चन् before vowels : *non-attention* (= *inattention*) अनवधानं ; *impolicy* अविनयः ; etc.

(g) Modern writers confound the use of मा with that of न : “शायम्मा नमन् दूरे वावसावन्नोदयावाच्”, Dh. The first part is altogether ungrammatical.

389. In Affirmative Questions, न is a denial of the statement. In Negative Questions, न is a repetition of the denial and अथकिम् (= yes) is used for the affirmation denied in the Question :

“अथ सीतादेव्याः किञ्चित्तमिति काचिदस्ति प्रवृत्तिः ?”
 “नहि नहि”. Is there any news since about the Queen Sitá. No, not at all, U. ii.

“न खलु विदितास्ते तत्र निवसन्तश्चाणक्यहतकेन ?” “अथ किम्”. Did not the accursed Chánakya know that they were living there. Yes [he knew], Mu. ii.

“न खलु वृषलस्य अवणमुपगतोऽयं मया कृतः कौमुदी-

महोत्सवप्रतिषेधः” “आर्य, अथ किम्”. Has it not come to Chandra Gupta's ears that I forbid (the celebration of) the Moonlight festival. Yes, Sir, [it has come to his ears], Mu. iii.

Obs. : (a) Note न खलु anticipates an affirmative answer. So न क्विलः “न क्विल युतं भवतीत्या.....” “..... न युतपूर्वोऽस्माभिरेव इत्तान्”, Sa. vi.

(b) The following forms of Negative Questions may be added: “किं श्रेयस्य भवत्यथा न वयुषि स्नां न क्षिपत्येव यत्” Mu. II. 18. ; “कथमद्यापि नागोयते जानकी”, Pra. I. ; “न खलु न विदितः सर्वभूतैः स्वभावः”, Vi. II. 48.

390. अथकिम् is used by itself without the addition of a clause, but it may be emphasized by repeating the same idea by another sentence :

“कथं ममापि चापारोपणे संशयः ?” “अथकिम्” What (you) doubt even my drawing the bow ? ‘Yes’, Pra. i.

“मतङ्गो राज्यं हरिष्यतीति शङ्कसे” “अथकिम्”, Na. i.

“अपि प्रचीयन्ते संख्यवहाराणां लाभो वः ?” “आर्य, अथकिम् । आर्यस्य प्रसादेनाखण्डिता मे बाणिज्या”, Mu. i.

Obs. : To अथकिम्, may be added एवं (= so, just so, very well), वाट् (= indeed, very well, yes), and the rare चीन्, चान् (= एवं) : “भद्रं, गम्यतेऽधुना” “एतस्मत् कठोरोभूतोऽयं दिवसः”, U. II. ; “भो वयस्य, चतस्र-वासस्रं ते प्रियं निवेदयति” “एवं नाम यथाह भवान्”, Na. I. ; “एतमेतत्, किन्तु... Vi. III. 6. ; “अधीपसेद्विद्वान् रामः सुतीक्ष्णादीन् सुनीनपि” “वाटम्, अधुना.....”, Vi. v. 9. ; “तथेति निर्गत्य” “‘तथास्तु’ इति निष्क्रान्तः”, Pra. III. ; “चीनिन्व-वतोऽद्य.....”, Si. I. 75.

SECT. III. INTERROGATIVE PARTICLES (see § 304, 328, 389.).

391. The Interrogative Particles अपि and कश्चित्

are placed at the beginning of sentences (§ 328, 330, 331).

Obs. : (a) They are not found in good writers joined to Interrogative Pronominal except in colloquial phrases : “अपि कथं नामैतत्, U. vi. The following uses do not appear to be idiomatic : “अपि कथमसौ दिव्या वाचः स्वतः प्रवक्तव्ये”, An. i. 7. ; “अपि कथमसौ सुखं देनं, Pra. i. 11.

(b) नाम is added to अपि to convey doubt or uncertainty : “अपि नाम नामिव तमप्यभिमुखमानयेत्”, K. ; “अपि नाम स्वप्नेऽपि दृश्येत पुनस्तन्मुखसरोजं”, C. In Pra., in some places, it is used without any distinction from अपि : “अपि नाम मूयाऽपि प्रसीद्यते”, III.

असु is rarely added to अपि to convey emphatic surmise : “अपि असु तद्विषदर्थनप्रासद्विक्रमस्त्राभ्यनुज्ञानमुदभूतं स्यात्”, U. vi.

(c) Note the use of नु : “स्वप्नी नु माया नु मतिवधनी नु” (= is it a dream, an illusion, or delusion of my mind), Sa. vi. 10. ; “ध्वस्तं नु मे वीर्यमुताह-
नम्.” (= is my strength gone or am I another), Ki. xvi. 18. ; “प्रची-
तनं नु हरिचन्दनपत्रवानाम्.....”, U. iii. 11. ; “अद्यनु”, Vi. ii. 44. स्त्रि is similarly used but never repeated : “माया स्त्रिदशा मतिविधनी वा”, Ki. ; “मवतां पतिः स्त्रिदहिमांश्चरत पृथुशिक्षः शिखी तपः”, Ki. xii. 15. Note नु and स्त्रि never stand at the beginning of a sentence.

(d) *Whether... or* is generally expressed by the Interrogative Pronoun and आहोस्त्रि, or उत, or उताहो (vide Dictionary). The use of यदि... अद्य in the same sense is extremely rare : “विजिगीषते यदि जगन्नि. युगपदद्य संजिह्वीषति”, Ki. vii. 30.

SECT. IV. HYPOTHETICAL CONJUNCTIONS (VIDE § FOR THEIR SYNTAX).

392. It should be remembered that यदि generally stands at the beginning of sentences, but चेत् never can :

“गन्धपरमाण्वो गन्धबुद्धिमुत्पादयन्तीति चेत्, नातीन्द्रिय-
त्वात् परमाणूनां” If (you say) atoms of smell produce

the cognition of smell, (we reply) no atoms are not perceptible by (our) senses, S. ii. 3. 26.

“तान्यपि तर्कोपपत्तिभ्यां तत्त्वज्ञानायोपकुर्वन्तीति चेत्, उपकुर्वन्तु नाम तत्त्वज्ञानन्तु वेदान्तवाक्येभ्य एव भवति”, S. ii. 1. 3.

“न चेदिदं इन्द्रमयोजयिष्यत्”, R. vii. 14.

Obs. : Modern Pandits forget this distinction : “चेत् कष्टवाक्य-मपि स्फुटति प्रसूनं” Kokiladuta.

(b) नाम may be added to यदि as a sort of concession : “यदि नाम किञ्चिद्वक्तव्यमस्ति”, U. v.

393. अथ (rarely अथो) is used to introduce an alternative hypothesis = *or if* :

“अथ क्षमामेव सुखस्य साधनं” Or if (you think) forbearance (to be) the instrument of pappiness, Ki. i. 44.

“अथास्ति शक्तिः क्षतमेव यज्जया” Or if he is strong, away with begging, Ki. xiv. 20.

Obs. : (a) अथ may be joined to यदि or चेत् in the same sense : “अथ चेद्वधिः प्रतीच्यते”, Ki. ii. 16. After अथ, अथवा is used to introduce similar hypothesis : “तथाप्यथा यदि क्षमा पुनरात्मनः पदं”, Ki. ii. 17.

(b) This sense should not be confounded with the other senses of अथ(यो) : “अथ क्षमायाः क्षतमन्दिरोज्ज्वलं”, Ki. viii. 1. ; “रुचिराशक्तिः कनकसागु-मयी”, Ki. vi. 1.

(c) Note, that its proper position is at the beginning of a sentence

SECT. V. CONCESSIVE CONJUNCTIONS.

394. अपि (enclitic) is generally used to convey the sense of *although* :

“सुमोक्ष जानन्नपि जानकीं न यः” Although he knew ..., Si. i. 67.

“नियतमियमालेख्यगतापि चलति, पुस्तमय्यपौन्द्रजाल-
माचरति, उल्कीर्णापि विप्रलभते, श्रुताप्यभिसंधत्ते, चिन्तितापि
वक्ष्यते”, K.

Obs. : Note, in this sense, it is joined to a Participle or Adjective qualifying the Subject.

395. यद्यपि or rarely यदपि (= even if, although) is used with the Indicative or लिङ् according to sense (§ 347) :

“यद्यपि न संनिरुध्यते दुःखं तथापि तदभिभवः शक्यः
कर्तुः” Although pain cannot be extirpated, yet it can
be put down, T.

SECT. VI. ADVERSATIVE CONJUNCTIONS.

396. The distinction in the use of तु and किन्तु should be remembered. The one never stands at the head of a sentence, while the second usually does :

“न तु द्विधा भिद्यते” But does not split in two, Ma. ix. 11.

“असद्वस्तु विरहः” But separation is intolerable, U. i. 38.

“किन्तु प्राक्प्रतिपन्नरावणसुहृद्भावेन घानिष्यते”, Vi. iv. 6.

Obs. : (a) तु is often understood : “ज्वलयति तन्मूलादोहः करोति न
मज्जसात्. प्रहरति विधिर्मर्मच्छेदी न क्लनति जीवितं”, U. III. 31. ; “अप्राप्येन च

कातरि च गुणः स्यात् सागुरागे च कः”, Mu. I. 15. ; “प्राग्बभूवतममुष्वात्तु निरीह-
इति” Mu. II. 17.

(b) परन्तु is used like किन्तु, but not so common.

(c) Sometimes तु indicates mere transition and cannot be translated in English : “सा तामदर्शयत् । अहन्तु तस्यामिनामायां न पश्यन् ॥”, K. ; “प्रत्यूषसि तूल्याय”, K.

397. पुनर् (= again) is occasionally used in the sense of *but* :

“सदृशः एषः, न पुनः सः” It is similar, but not the same.

“यदि पुनरीदृशं त्वामैच्छाको रामभद्रः पश्येत्, तदास्य
छेहेन हृदयमभिष्यन्देत्” But if..., U. v.

Obs. : Note, that in this sense, पुनर् does not head a sentence. In the sense of again, it may : “पुनरपरं यदि...” (= then again if...), K.

398. अपि (enclitic) is used in the sense *but also* in correlation with न केवलं :

“न केवलं यो महतोऽपाभाषते. शृणोति तस्मादपि यः स
पापभाक्”, Ku. v. 83.

Obs. : अपि is occasionally understood : “न केवलानां पयसा प्रसूति-
मवेहि नो कामदुषां प्रसन्ना”, R. II. 63.

(b) The proper position of अपि is not observed by some poets :
“अये न केवलमखदङ्गसंवादिन्याकृतिः, अपि जनकसुतायास्तच्च तन्वानुरूपं”, U. VI. 26.

(c) तु is rarely added to अपि in this sense, when अपि is not an en-
clitic : “न केवलमृषीणामपि तु सचराचराणां भूतानामानराणि तलान्युपलक्षयति”,
U. II.

(d) The use of किन्तु in this sense is not idiomatic : “न केवलमानयनाच्च
हित्वानमनाय”, Pra. II.

399. तथापि (= yet) is used = *but yet, and yet* :
“वाटमेवं तथापि प्रहसन्त्युपलभ्य केषाञ्चिद् मन्दमतीना”, S.

SECT. VI. COPULATIVE AND DISJUNCTIVE
CONJUNCTIONS.

400. The Copulative Conjunction च never heads a sentence :

“पञ्चसततिसहस्राणि शतत्रयं षष्टिश्च” Seventy-five thousand three hundred and sixty, Li. 240.

“एवं हरिश्च” And so of Vishnu, Li. 241.

“अहन्तु सकललोकदुर्लभङ्घ्यतया जीवितदृष्टायाः, क्षुद्र-
तया च स्त्रीस्वभावस्य, तया च तद्वचनोपनीतया दुराशामृग-
दृष्टिकया, कपिञ्जलप्रत्यागमनकाञ्क्षया च तस्मिन् काले न देव-
युक्तं मन्यमाना नोत्सृष्टवती जीवितं”, K.

Obs. : (a) Compare the use of Greek *te*, Latin *que*.

(b) च is often found where *and* is not used in English : “एकदा च स मन्त्री मां गुह्यं खिन्नमब्रवीत्”, K. s. 5. 57. ; “आसीच्च तस्य चेतसि”, K.

(c) च is often understood, specially in connecting adjectives : “तच्च केचिन्नेतिरौघिणः काश्यपाश्चरणगुरवः पंक्तिपात्रनाः पञ्चाग्र्यो वृत्तप्रताः सीमपौघिन उड्ड-
न्वरा ब्रह्मनादिनः प्रतिवसन्ति”, Vi. 1. ; “धृतिरसमिता रतिश्रुता...”, R. VIII. 66.

(d) In the case of Verbs, the Indeclinable Participle often serves the purposes of the Connective Conjunction. But, in long sentences it may be intermixed with च : “तस्मिन्नेव सरसि स्नात्वा कृतनिश्चया तत्प्रीत्या तमेव कमण्डलुमादाय तान्येव च वल्कलानि तामिवाचमालां गृहीत्वा, बुधा निःसारतां संसारस्य, ज्ञात्वा च मन्दपुण्यतामात्मनः,.....”, K.

(e) Occasionally, च has the force of *but* : “न चोपलिभे पूर्वेषामृष्टनिर्माच-
साधनम्”, R. xr. 2. ; “गृहगमनाय मे महान्तं यत्नमकरोत्। यदा च नेयमस्माद्याव-
सायात् कथंचिदपि शक्यते व्यावर्तयितुमिति निश्चयमधिगतवान्”, K. So *et* in Latin.

401. च repeated is = *as well as, and at the same time, both... and, and the like* :

“माता च पिता च भूत्वाहमेनं व्यवर्धयम्” I brought (her) up as the mother as well as the father, D. v.

“अष्टुष्यद्वाभिगम्यश्च” He was unassailable but at the same time accessible, R. i. 16.

“शुभञ्च विदधात्यशुभञ्च जन्तोः” Deals out both good and bad to animals, Ma. i. 24.

“ते च प्रापुरुदन्तं बुबुधे चादिपूरुषः” Just as they reached the ocean, the First Person awoke, R. x. 6.

Obs. : (a) It is seldom repeated in the simple sense of *and* : “महामन्त्री योगेश्वरायणश्च सेनापती रुमण्वाश्च”, K. s. 15. 4.

(b) Compare the use of Latin *et*..... *et*.

402. च is joined to अपि, किम्, परम्, (अपरम्), अन्यत् in the sense of *moreover* (vide Dictionary).

403. The Disjunctive Conjunction वा also never stands at the head of a sentence :

“शरीरं जीवो वा यदधिकमितो वा प्रियतरम्” Body or soul or whatever may be dearer than it, U. iv. 13.

“कथं रामः पञ्चवटीं विलोकयतु वा गच्छत्वसन्ध्याय वा”
How can Rāma see Panchavati or go away without honouring it, U. ii. 28.

“मिश्रुर्वा मिथ्या वा” Whether child or pupil, U. iv.

11.

Obs. : (a) चयथा and किंवा are sometimes used in *subordinate* clauses without any difference from वा : “आज्ञायः पञ्चमीऽयथा । चयथा जज्ञानं तीर्थे धर्मो वा मूर्तिसत्त्वरः ॥”, Vi. 1. 10. ; “तत्पादाजनखं किंवा तत्तोष्ठी बुभुखं नता”, Vi. vi. 21.

But accurate writers use चयवा in introducing alternative propositions and किंवा in interrogation : “चयवा वदुवत्, हिंसितुं वदुनेवारमते प्रजा-
नकः”, R. VIII. 45. ; “किंवा वदुवत् पतायारिवले”, Mn. v. 24.

404. वा is used as a connective particle in asking questions :

“कियं कन्यका कस्य वापत्यं किमभिधाना क्त्वा वा गच्छति”

Who is this girl ? Whose child ? What is her name ?
And where is she going ? , K.

Obs. : Its connective use in simple statements is very rare and should be condemned.

SECT. VII. CAUSAL CONJUNCTIONS.

405. हि (= for) can never stand at the head of a sentence :

“परदृष्टिमत्सरि मनो हि मानिनाम्” For the hearts
of vain men are envious of others' advance, Si. xv. 1.

“न हि महतां सुकरः समाधिभङ्गः” For it is not easy
to break the meditation of the great, Ki. x. 23.

“तथाहि...” For instance, ..., Va.

Obs. : हि is sometimes a sort of emphatic particle without the
causal sense : “न हि तं पश्यामि यो ह्यपरिचितयानया न निर्भरमुपगृही न वा
विप्रलब्धः”, K.

406. इति (= because) is joined at the end of the
causal clause :

“पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवयवम्”

Every poem is not good simply because old, nor faulty because new, Mal. 2.

Obs. : इति is generally used as a connecting particle = *that, this, to be* (§ 156. a.), when, in poetry, it may stand at the head of a verse : “इति विश्वकलितार्थमौद्धवी वाचमेना”, Si. II. 118. ; “इति विजाती प्रति-कूलवादिनि”, Ku. v. 74. As = thus, इति precedes the clause it qualifies : “इति शिष्येन किलान्वशीधयत्”, R. VIII. 75.

407. यत् (= as) is generally placed at the head of its clause :

“यदनादृच्छ्य गतासि मामितः” As you are gone from here without bidding me adieu, R. viii. 49.

“अन्यमन्यदिव यन्मधु यून्ः. स्वादमिष्टमतनिष्ट तदेव”, Si. x. 7.

Obs. : यस्मात् and यतः may be similarly used, but common only in commentaries.

408. यथा (= as) generally agrees with तथा and rarely with एवं (= so) :

“यथा स्फटिक उपाश्रयभेदात् तत्तद्रूपोपरक्त उपाश्रयरूपा-कारेण निर्भासते, तथा ग्राह्यालम्बनोपरक्तं चित्तं ग्राह्यसमापन्नं ग्राह्यस्वरूपाकारेण निर्भासते, तथा...”, P. d. 42.

“यथाम्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा विप्रतिष्ठेरन्, एवमेवैतस्मादात्मनः सर्वे प्राणा यथायतनं विप्रतिष्ठन्ते”, S. 10.

Obs. : (a) यथा and तथा should be repeated if there be more than one point of comparison.

(b) यथा is also used as = *as for instance* : “ननु सामाजिकसाधपायो

हृष्यते । यथा यत्कपटस्य स्वाभाविकं शीत्कां रानेवापनीयते । यथा च नीजसाहचरप्रति-
रधिनापनीयते ॥", S. p. b. 10.

यथाहि is used in this sense : "यथाहि पञ्चादयः शब्दादिविशाने प्रतिकूले जाते
ततो निवर्तन्ते...", S.

409. कस्मात् and कुतः (= why) are often used by
Sanskrit writers where in English only *because* or *for*
is used :

"आदित्यादिकपेव ज्योतिःशब्देन परिगृह्यते इति । कुतः ।
..." By the word ज्योतिस्, the sun and other lumina-
ries are meant, for..., S. 24.

"कस्मादमृतस्यैष सेतुरिति श्रवणात्" For we hear it is
the bridge of ambrosia, S. i. 3. 1.

SECT. VIII. GENERAL REMARKS.

410. Other words used as Conjunctions such as
तस्मात् (= therefore), ततः, तदा (= then), अतः, अत एव
(= hence), कुतः, कस्मात् (= wherefore), etc. have the
same construction as in English.

411. The following particles cannot head a sen-
tence : च, वा, चेत्, एव, इव, अपि (except as an interroga-
tive and as a connective particle), खलु (except as a
prohibitive particle), नाम (not नामन् = name), किल, तु,
यु, हि, जातु, स्म, खित्, and the redundant particles ह,
वै used specially in poetry to fill up metre :

"अस्मानधिच्छिपतु नाम न किञ्चिदेतत्" Vi. iii. 31.

“त्वं ब्रह्मण्यः किल परिणतश्चासि धर्मेण युक्तः”, Vi. iii. 26.

“न जातु बाला लभते स्म निर्द्विति”, Ku. v. 55.

Obs. : (a) For इति, उत्त, and the other Particles mentioned in this rule, see above.

(b) -यत्, -चन, -चित्, etc. found joined to other words are not Particles.

412. Poets occasionally use तथा (= so), अथ (= then) as a sort of Copulative Conjunction = *also* (vide § 137) :

“अनागतविधाता च प्रत्युत्पन्नमतिस्तथा”, H. iv.

CHAP. XXII. ON THE ORDER OF WORDS.

413. In simple writing, the Subject takes the precedence of the Predicate (Verbal or Nominal) and the Object (if any) follows the Subject and precedes the Verb (or Verbal Derivative) : “कपोता जघुः”, “व्याघ्री मानुषं खादति”, “स राजा पण्डितसभां कारितवान्”, H. i.

Obs. : (a) This rule is, however, constantly disregarded as the terminations of Inflected Words generally show the relation of Subject, Object, and Verb : “समाययी युधिष्ठिरं वनेचरः”, Ki. I. 1. ; “वन्दे पार्वतीपरमेश्वरी”, R. I. 1. ; “आनयेन”, D. II. ; “जयति जयत्यर्थः”, U. It should, however, be strictly observed wherever any ambiguity arises : “विजयेतां रामलक्ष्मणौ कुम्भकर्णमेषनादौ” “आन”, कथमविशिष्टकर्म कर्मभावमुभयत्र द्विवचनं प्रयुक्तमायेण”, An. vi.

(b) In Narrative, the Verb *to be* takes precedence if used in the sense of *there is, there was* : “अस्ति गोदावरीतीरे विद्यालः ब्राह्मलीतहः”, H. I.

414. The Vocative is generally placed at the head of a sentence : “देव, महद्युद्धं वर्तते”, Dh. ; “सखे मन्थर सविशेषपूजामस्मै विधेहि”, H. i.

Obs. : It may, however, occupy some other place for the sake of euphony : “त्वरतां वस”, Vi. i. ; “अरसि सुतनु तस्मिन् पर्वते सस्मयेन”, U. i. 26.

415. The Genitive, generally precedes the word on which it depends : “आषाढस्य प्रथमदिवसे”, Me. i. 2.

Obs. : (a) The rule is often disregarded : “गतं तीरवीनमनूत्सारये”, Si. i. 1.

(b) The Genitive of Indirect Object used for the Dative and the Genitive used as an Accusative with Special Verbs do not come under this rule, but they precede the Verb with which they agree or may immediately follow it (§ 210 and 212).

416. The Locative often heads its sentence or clause : “तस्मिन्नेवावसरे किमपि नारीकूजितमश्रावि”, “अस्मिन्श्च पुरे सुव्यसमृद्धवर्गस्तथा सुषितः”, D. ; “जगन्निवासो वसुदेव-सग्ननि वसन्दर्श”, Si. i. 1.

Obs. : (a) It, however, follows (i) Conjunctions and Adverbs which begin a sentence and (ii) the Verb *to be* in narration : “अथास्मां काशिपुर्या”, D. iv. ; “अहमेकदा दक्षिणारण्ये परब्रह्मण”, H. i. “अस्ति काचनपुर-नास्ति नगरे वीरविक्रमो राजा”, H. ii.

(b) If connected with any Verb, it stands before it and not at the head : “एको हृद्व्याघ्रः स्नातः कुम्हस्तः सरसीरे ब्रूते”, H.

417. Other cases generally precede the Verb (§ 169 to 197) : “गम्यतां पुनर्दर्शनाय”, V.

418. Adjectives usually precede their Substantives : “हिरण्यगर्भाद्भुवं मुनिं हरिः”, Si. i. 1.

Obs. : They may, however, follow their Substantives (i) in poetry, (ii) for the sake of euphony, and (iii) for the sake of emphasis : “कथं तु सा महिरमाविशामपि”, N. I. 2. ; “हिजो जगद्गीतगुणोऽवधौः सताम्”, K.

419. Adjectives follow their Substantives (i) when used as a Predicate and (ii) when used as Adverbs : “मार्जारो हि मांसरुचिः”, H. ; “स किल क्षपालु-स्सञ्जनमार्द्रया गिराखास्य”, D. ii. ; “तमेकदा काममञ्चरी नाम वारयुवतिरशुविन्दुतारकितपयोधरा...”, D.

Obs. : The Subject may be, however, placed *last* (i) in poetry and (ii) for making it emphatic : “धिया निवहेयमतिद्वयी कथा”, K. ; “क्रीष्ण च दृष्टा च वभाण भैमी”, N. III. 67. ; “चरधुराददे सीऽर्थम्”, R. I. 21.

420. Of the Conjunctions, some can never stand at the head of a sentence (§ 411). Of these, *अपि*, *इव*, *एव*, *नाम* are joined to the words which they emphasize or qualify. *तु*, *हि*, *किल*, *खलु*, *चेत्*, *तु*, are usually placed second in a sentence. *च* and *वा* are generally joined to the words they connect.

Obs. : They may, however, stand first (i) used as mere words or (ii) in commentaries : “हि यतः”, S.

421. Other Conjunctions usually head a sentence : (§ 392 to 410).

Obs. : In poetry, the rule is not always observed.

422. Prepositions mostly follow the words they govern : (§ 228 to 267).

Obs. : *सह* may precede. Other prepositions are rarely found in poetry before their Substantives : “अपरि शिरसी वितत”, Ki. XII. 11.

423. Adverbs usually stand before the words they qualify : “बलवत् परिष्वज्ज्वं माम्”, V. i. ; “ततः प्रजानां चिरमात्मना धृतां”, R. ii. 35. ; “प्रकामं प्रियदर्शनोऽपि”, R. vi. 44.

Obs. : (a) Some Adverbs are generally found joined to Adjectives : “नितान्तयुवी”, R. ii. 35. ; “सुवहुदिवसापगमे” “नातिबहुना परिजनेन”, K.

(b) In the phrases न केवलं, नहि, and न खलु, न heads sentences. Qualifying Verbs, it may stand apart from them only in poetry : “न पारया स्वाविहता तवेवं”, R. ii. 55.

(c) Poets do not always observe the rule : “भवान् भवच्छेदकरैः करी-ल्लवः”, Si. I. 35. ; “जगाद् भूयो जगदेकनाथ.”, R. v. 23.

424. Adverbs of Time and Place often stand at the head of a sentence next to Heading Conjunctions if any : “पुरा नारायणेनेयमभिसृष्टा सख्यतः”, V. i. 15. ; “अथैकदा वामदेवः...”, D. ; “तत्र कुमारीं निरीक्ष्य”. So इत्यं, एवं (= thus) : “एवं मित्रवृत्तान्तं निश्चय्य”, D. ; “इयं हिजेन हिजराजकान्तिरावेदिता...”, R. v. 23.

Obs. : This rule is not general : “स तच्च मच्छेवु...”, R. vi. 1.

425. Pronouns occupy the same position as Adjectives or Substantives, according as they are used as Adjectives or Substantives.

Adjectives follow Pronouns if both are used to qualify Substantive : “या तस्यामतिदारुणयां निशा-यां...”, K.

Obs. : M. n. renders “स वर्षो विचक्षण.” of R. v. 19. into “वर्षो विच-क्षणः स”. I think the prose is “स विचक्षणी वर्षो”, वर्षो being = a sub-stantive and सः = *the*.

426. In interrogation, Interrogative Particles take the lead. If there is no interrogative particle, Interrogation is determined by the tone of the Voice.

427. Participial and Adverbial clauses are entered in the body of a sentence. For the use of the Locative Absolute and Relative clauses, vide their respective sections.

428. The following Specimens from Mallinatha will shew how Sanskrit Poetry is rendered into Sanskrit Prose :

“समुत्क्षिपन् यः पृथिवीभृतां वरं. वरप्रदानस्य चकार शलिनः । वसन्तुषाराद्रिमुतास-
संभ्रमस्त्रयंयद्दृष्ट्वैषमुत्तेन निष्कृत्य ॥” = “यः पृथिवीभृतां वरं समुत्क्षिपन् शलिनः वरप्रदा-
नस्य वसन्तुषाराद्रिस्त्रयंयद्दृष्ट्वैषमुत्तेन निष्कृत्य चकार”, Si. I. 50. I would say ‘वर-
प्रदानस्य शलिनः’”. “समनद्ध किमद्ध भूपति. यदि सन्धित्सुरसौ सद्दामुना” = “चद्ध,
असौ भूपतिरमुना सद्ध सन्धित्सुर्यदि, किं समनद्ध?”, Si. xvi. 34. I would say
“चद्ध, किं भूपति. समनद्ध, यद्यसामुना सद्ध सन्धित्सुः”.

It will be seen that the deviations come under the exceptions noted.

429. Bhāravi, however, often shews utter disregard of the rules of construction, as will appear from the following verse :

“गन्धमुद्धतरजः कण्ठाद्दी. विक्षिपन् विकसतां कुमुदानाम् । आदुषाव परिलीनविहङ्गा.
यामिनीमवदपां वनराजीः” = “अपां कण्ठाद्दी विकसतां कुमुदानाम् गन्धम् उद्धतरजी
विक्षिपन् यामिनीमवत् परिलीनविहङ्गा वनराजीरादुषाव”, Ki. ix. 31.

CHAP. XXIII. SECT. I. FIGURATIVE LANGUAGE.

430. The following will illustrate the use of Figurative Language :

“अमुष्य विद्या रसनाग्रनर्तकी” His knowledge dancing on the tip of his tongue, N. i. 5.

“दृष्या पपुस्ताः सुदृग्ः समस्ताः” All the fine-eyed (ladies) drunk (him) with (their) eyes, N. viii. i.

“ताराः खपुष्पाणि” Stars—the flowers of heaven, N. xxii. 24.

431. When an *act* or *place* is figuratively applied to Objects covered by it, it may be used both in the Singular and in the Plural :

“षोडशस्त्रीसहस्राणि वासुदेवपरिग्रहः” (= wives of Vāsudeva), Mah. xvi. 5. 6.

“माता च सर्वान्तःपुरैः” And mother with the whole Zenana, K.

SECT. II. VEDICISMS (ब्रह्मसूत्रप्रयोग).

432. The Vedic dialect differs in many respects from the language of Classical Writers and it is considered improper to introduce Vedicisms in modern writings. But there are a few writers—specially Bhavabhūti and the author of the Bhāgavata Purāna—who delight in occasional introduction of Vedic forms.

“सत्त्वं परं धीमहि” (= ध्यायेम), B. p. 1. [“राये सु तस्य धीमहि”, Rig. viii. 7. 18.].

"नमोवाकं (= नम उक्ता) प्रशास्त्रहे", U. i. [नमोवाक्ते प्रस्थिते...], Rig. viii. 35. 23.].

"सोमपीथिनः (= सोमपायिनः) ब्रह्मवादिनः प्रतिवसन्ति" Ma. [सोमपीथं वसिष्ठाः, Rig. x. 15. 8.].

"तद्व्रभवता निष्पन्नाशिषां काममरिष्टतातिमाशास्त्रहे", Vi. ["न मृत्यवेऽथो अरिष्टतातये", Rig. x. 60. 8.] .

*पृतनाषाड्द्विषो धूर्षु", B. ix. 67 ["पृतनाषाण् न यज्ञः", Rig. ix. 88. 7.]

433. Analogous to the use of Vedic forms, are the use of words quite obsolete in Classical Sanskrit or in the senses in which they are used :

"अजातशत्रुः पृतनां गोपीधाय (= for guarding) मधु-द्विषः", B. p. i. 10. 32.

"गविष्ठो (= heavenly) गां गतस्तदा",† B. p. i. 10. 36.

"स्नान् ययीन् (= passages) चावधत्त", Vi. vi. 16.

434. Pánini and his commentators, on the other hand, are not always correct in restricting words and uses to the Veds, e. g., ओजस्विन् (v. 2. 122) is the common classic form (Ki. xi. 38.) ; परिपयिन् (v. 2. 89.) is not obsolete in Classical Sanskrit, the use of द्वि (ii. 3. 62.) with the Accusative is not at all restricted to the Bráhmaṇas. But these must be learnt by study.

* Reading in Samkshipta Sára.

† I understand this passage as qualifying Krishna and not the sun, as stated by Sridhara.

435. Old Writers do not always observe Grammar.

(i) by double *Sandhi* i. e. by combining syllables which should remain separate after the *Sandhi* allowed in Grammar :

“वत्से इति” = “वत्स इति” = “वत्सेति”, B. p. iii. 22. 25.

“पीण्डशीर्षाः अतिवक्ताश्च” = “पीण्डशीर्षा अतिवक्ताश्च” = “पीण्डशीर्षातिवक्ताश्च”, Mah. xii. 101. 17. So “दाक्षिणा-त्वाऽसिपाणयः”,... 5.

(ii) by not combining syllables which ought to be combined :

“बध्यमाने ग्रहेणाय आदित्ये मन्युराविशत्”, Mah. i. 21. 7.

Obs. : “वर्षासु सप्तौ” (N. ix. 96.) etc. fall under vr. 1. 228.

(iii) by disregarding the rules about Atmanepadi and Parasmaipadi (Appendix B.).

(iv) by disregarding the rules about the use of -त्वा and -य (Indeclinable Participle) :

“संरोहयित्वा भवभावनो हरिः । निवेशयित्वा निजराज्य ईश्वरो युधिष्ठिरं प्रीतमना बभूव ह...”, B. p. i. 10. 2.

(v) by disregarding the rules about the formation of compounds :

“भस्मन् इतं कुहकरादमिवोत्तमूर्ध्नाम्”, B. p. i. 15. 21.

“अष्टागवामष्टयतानि”, Mah. viii 67. 6.

“अग्रतः पुरुषानीकासिचर्मवतां भवेत्”, Mah. xii. 100. 43.

(vi) in the use of Numerals : (§ 280-3 note).

(vii) in the use of the Dative for the Genitive (§ 185).

(viii) in the use of Gender.

436. In the Bhāgavata Purāna, the greatest (but apparently affected) deviations are found :

“धात्वन्तरं द्वादशमं त्रयोदशममेव च । अपाययन् सुरान-
न्यान् मोहिन्या मोहयन् स्त्रिया ॥”, B. p. i. 3. 17.

“वर्तमानो वयस्याद्ये तत एतदकारवः”, B. p. i. 6. 5.

“पितृभ्यां प्रस्थिते साध्वी”, B. p. iii. 23. 1.

“न दुहन्ति च मातरः”, B. p. i. 14. 19. [It should have been दुहते, iii. 1. 89.].

437. Instances are also found in which a verb is wanting (Kav. vii. 9.):

“अपि स्त्रित्यर्थभुक्थास्त्वं संभोज्यान् वृद्धबालकान् [परित्यज्येति शेषः], B. p. i. 14. 43.

“भ्राता राज्ञा विकल्पितः । नानाशङ्कास्पदं रूपं [आलक्ष्येति शेषः], B. p. i. 15. 1.

Obs. : Such construction is occasionally found in Classical Writers : “स्तौरवच्च जगत्पतिर्दशसुखो देवः कथं नृप्यते”, Vi. II. 9.

APPENDIX A. COMPOUNDS.

SECT. I. PREDICATIVE COMPOUNDS (v. CHAP. II. § v).

N. B. For such Compounds in other languages, vide English Grammars.

1. Predicative Compounds may be formed *ad libitum* : शीतवृ. (= cold-rayed moon : note वी becomes वृ in such Compounds), N. xi. 128. ; अश्वत्थमित्रसूतः (= to whom Krishna was both a friend and a charrioneer), B. p. i. 7. 17. ; स कर्षदुःशासनसौख्यलानां कुलसंपादनेन हतत्रियायुषः (= whose fortune and life were destroyed by... . Note that part of the predicate is expressed by other words), B. p. iii. 3. 13. [Similarly अश्वरीसुनिगन्धर्वसिद्धविद्याधरोरजैः । वितायमानयश्चसदाश्रमपदं ययुः ॥, B. p. iv. 1. 22.]; “मधुच्युतां (= in which honey was dropping) वाचं B. p. iv. 12. 28. ; “इन्द्रस्त्रिभुवनैश्वर्यमदीक्षितसत्पथः” (= by whom...), B. p. vi. 7. 2. ; “प्रचलितकरिक्तचित्तचक्षुःश्लाघातमिद्रेन्दुनिधन्मानाश्रितशीतजीवत्कपालावलीसुक्कचखादहासवसदभूरिभूतप्रवृत्तसुतिः”, Ma. v. 23.

2. Predicative Compounds may be used adverbially : “लोकालोकाशशालखलनपरिलसत्समाशोधिपूरं” “विश्वित्पूर्वकल्पविभुवनम्” अखिलोत्पातपातालमूलम्”... , Vi. v. 45.

3. Predicative Compounds may be formed with (i) च- or चन्- (before vowels), निर-, वि-, (= -less), दुर्- (= bad), सु (= good) : अपुत्रः (= childless) ; अनन्यकुलवः (having no other wife) ; अकिञ्चनः (= without any thing) ; अकुतीमयः (= without fear from any source) ; निर्धनः (= money-less) ; “निर्मनुजः” (= without a human being), B. p. ; “विशोकः, विज्वरः” (= free from grief, fever), Mah. ; सुमतिः.

(ii) with the Numerals : “एकायतनः” (= living in the same place), Mah. ; द्विरक्षः (= having two r's in the name) ; त्रिचक्षुः (= three-eye-d) ; चतुर्हयनः (= four years old) ; पञ्चाशः (= bought with five horses) ; etc. (iii) स- (rarely सह-) (= with) : सपुत्रः (with son) ; सहामात्यः ; सकर्मकः. स- is occasionally used in the sense of same : सगीवः. (iv) -मनस् and -कामः (मा, सं) with the Infinitive : रन्तुमनस्, Ki. ix. 1. ; “अवस्थापयितुकामः”, Mah. v. Note in such cases, the Infinitive rejects its final

nasal. (v) उत्- (= uplifted) : “उत्पत्तरात्रीनि विलीचनानि”. (vi) rarely with अप- (= devoid of), अधि- (= great, many), नि- (= not), प्र- (= gone, passed), अस्ति (= existing, having) : “अपगुः”, Si. xv. 32. ; “अधि-दीधितिः”, Si. i. 24. ; प्रपर्ण- or प्रपलाशः (of trees) ; अस्तिचौरागौः ; निवातः (without wind).

4. The following forms of colloquial Predicative Compounds are given by Native Grammarians as Determinative Compounds under rr. 1. 72 : अन्नोत्पिवत्ता (= “eat, drink” i. e. eating and drinking) ; खादतमोदता (= eating and enjoying) ; आहरनिवपा (= gathering and sowing) ; उदरोत्सृजा (= drawing and giving) ; अहमहसिका (= crying “I, I”) ; अहिनीडः ; अहिस्तम्बः ; “एहीडम, एहियत्तं वतते” ; etc.

5. Adverbial and Connective Numeral Compounds are regarded as Predicative Compounds by Native Grammarians (rr. 2. 25) : उप-द्वाः (= about ten) ; अधिकविंशः (= more than twenty) ; अदूरविंशः (= not far from thirty) ; आसन्नचत्वारिंशः (= nearly forty) ; द्विवाः (= two or three) ; त्रिचतुराः (= three or four) ; पञ्चवाः (= five or six) ; षट्सप्ताः (= six or seven) ; द्विद्वाः (= twice ten) ; etc.

Note (i) that such Compounds are used only in the plural (or in Nominal Compounds) in the three genders, (ii) that विंशति becomes विंश (vr. 4. 142.), (iii) that त्रि and चतुर् become त्र and चतुर, (iv) Numerals ending in a consonant reject it and ending in a vowel change it into अ (v. 4. 73.), and (v) that बहु remains the same “उपबहवः”, S. k.

6. In forming Compounds with Adjectives, the special feminine terminations are rejected, but not if they are used as *Substantives denoting females* or as special Names. Pāṇini gives different rules (vr. 3. 35 to 45), but his rules are observed only within the limits given here : “दृढभक्तिः” (not दृढाभक्तिः), R. xiii. 19. But “भानिदूती-सहाया” Pādāṅka. 1. ; “पाचिकामार्गः”, S. k. ; etc.

The rule applies to Determinative Compounds : “निजयुवतिः”, “अपरशिक्षिणी”, Si. viii. 10-1. ; “सूक्ष्माप्राणप्रियतमसखीसङ्गता” (note प्रियतमा becomes प्रियतम because it is an adjective but सखी remains the same because it signifies a female friend), Pādāṅkā. 2. ; “सुन्दरी-जनः” (सुन्दर would mean *men*), Ki. viii. 4. ; “विलासिनीबाहुलता”, Ki. viii. 5. ; “प्रियाङ्गिया”, N. xii. 1. ; “वासितासृजः”, R. xix. 11. ; “हानी-दुग्ध” Bha. (also हानदुग्ध, हान being applied to the goat class and not to male goats only : compare *goat's milk*).

7. In Predicative Compounds, Adjectives are generally placed first (Ir. 2. 35-6): कृतकृत्यः ; विहतासिः [मासजातः, सुखजातः, etc. present no difficulty, being Adverbial Compounds].

But प्रिय may be placed last: गुडप्रियः or प्रियगुडः. So चाहितासिः or चम्याहितः, तैलवीतः, etc. (Ir. 3. 37.).

8. Pronouns precede Adjectives: सर्वश्रेतः ; तत्प्रथमं ; तदेकजीवितः.

9. The Locative is generally placed first (Ir. 3. 35): कच्छेकालः. Note generally. Hence गडुकण्डः.

It, however, follows weapons: दण्डपाणिः ; अशिङ्खलः.

10. Words ending ई, ऊ, ऋ, generally take क (v. 4. 153.): सञ्जीवकः ; गतभर्तृकः. Note generally. Hence सुधाता, सौमित्र, etc.

उरस् and a few other words take क (v. 4. 151): “अडोरकः”, R. 1. 13.; “प्रियसर्पिकः”, S. k.; etc.

Words ending in इन् generally take का in the feminine (v. 4. 152): बहुदण्डिका नगरी ; बहुवामिका ; etc.

11. As the last member of Predicative Compounds, सकृच्च becomes सकृच्च and अचि becomes अच with reference to one's limbs (v. 4. 113.): दीर्घसकृच्चः ; जलजाचौ. Note restriction. Hence दीर्घसकृच्चिब्रकटम् ; स्थूलाचा वेश्यष्टिः (अचि becomes अच in all Compounds, when not meaning animal eye, v. 4. 76 : गवाचः).

After अ-, सकृच्च optionally becomes सकृच्च (v. 4. 121): असकृच्चः or असकृच्चिः.

12. अङ्गुलि becomes अङ्गुल with reference to wood (v. 4. 114.), in measurements, and after prepositions (v. 4. 86): पञ्चाङ्गुलं दातु ; पञ्चङ्गुलायष्टिः ; etc. But पञ्चाङ्गुलिर्हस्तः.

13. मूर्ध्नि becomes मूर्ध्नि after हि and त्रि (v. 4. 115): त्रिमूर्ध्निः ; त्रिमूर्ध्निः. This is not quite correct: -त्रिमूर्धानः, Vi. v. 13.

Commentators add नेत्र becomes नेत्र with reference to signs. But there being a distinct word नेत्र, it is not necessary to derive “समनेत्र रावयः” etc. from नेत्र.

14. लोमन् becomes लोम after अन् and बहुस् (v. 4. 117): अन्तर्लोमः बहुर्लोमः.

15. नासिका becomes नस except after स्थूल (v. 4. 118-9) and also नस् after खुर and खर (Bhāṣya): स्थूलनासिकः, but दृणसः, उन्नसः, विनसा B. v. 8.; खरणसः or खरणाः ; खरणसः or खरणाः.

According to the Bhāṣya, विद्यः and विद्यः are the proper form for विनसः.

16. सुपात (from घातर्), सुत्र (from त्रस्), सुदिन (from दिवा), भारिकुच (from कुचि), चतुर्ध* (from ध्रि : R. vi. 10) are to be noted (v. 4. 120). So दक्षिणेर्मा (from ईर्मा = wound) as applied to animals (v. 4. 126), B. iv. 44.

17. The rule about हलि (v. 4. 121) is unnecessary, there being two words हलि and हलः चहलिः or चहलः.

18. प्रजा and मेधा become प्रजास् and मेधास् after च-, दुर्-, and सु- (v. 4. 122): "सुप्रजाः"†, R. viii. 32.; "दुर्मेधसः", Si. ii. 26. Vopadeva adds मेधा becomes मेधास् also after मन्द and चल् : "मन्दमेधाः".

19. धर्म becomes धर्मन् (v. 4. 124): "सुधर्मा", Mah.; विधर्माचः.

According to Pāṇini, the rule holds good only in Compounds of two words. This is not quite correct: सन्दिग्धसाध्यधर्मा; परमसधर्मा, S. k.

20. The following are given as irregular Compounds from जन्ध (= food, tooth) (v. 4. 125): सुजन्धा; हरितजन्धा; वृणजन्धा; सीमजन्धा.

21. Some words take इ (v. 4. 128): द्विदण्डि (= with two sticks); उभाहलि (= with both hands); उभयादन्ति (= with both tusks); etc.

22. जातु becomes ज after प्र- and सं- (v. 4. 129) and optionally after ऊर्ह- (130): प्रजः, संजः, ऊर्हजः or ऊर्हजातु.

23. धनुस् becomes धन्वन् (v. 4. 132): शाङ्गधन्वा, B. p. But there is a word धन्वन् noted, e. g., in Dhananjaya Kosha and it is not necessary to derive such Compounds from धनुस्. On the other hand, Compounds like शतधनुस् is occasionally met with.

24. जाया becomes जाति (v. 4. 134.): युवजातिः (= having a young wife); "वृत्तजातिः", Vi. iv. 5.

25. गन्ध becomes गन्धि (i) after उत्-, सु-, पूति-, सुरभि- (v. 4. 135), (ii) in the sense of *only smelling* (चत्पाख्यायाम्, 136), and (iii) in comparing (137): उद्गन्धिः; सुगन्धिः; पूतिगन्धिः; सुरभिगन्धिः; वृत्तगन्धि भोजनम्; पद्मगन्धिः (= smelling like lotus).

* But there is a word चल् which regularly forms these Compounds

† In the Calcutta edition, Mallinātha is made to quote this rule in such a way as to give a distinctly wrong meaning.

The rule is, however, not quite correct, the form मय being also found : सुमय चापणिकः, etc.

26. पाद is found as पाद् after सु-, Numerals, व्याघ्र, and a few other words (v. 4. 138 to 140) : “सुपात्”, B. iv. 17. ; द्विपात् ; व्याघ्रपात् (a go-tra). Hence “वैयाघ्रपद्यः”, Mah. iv. 7. 12.

There is, however, a word पद् which must not be confounded with पाद् (§ 95. c. d.) and forms like द्विपाद् (V. p. v. 10. 15) are also to be met with.

27. दन् becomes दत् after सु- and Numerals with reference to age (v. 4. 141), in proper names (143), and optionally after स्थाव, चरोक्, चव, चन, युध, युद्ध, वराह, वष (v. 4. 144-5) : सुदत् (f. ती), N. XIII. 8. : षोडत् (= one having six teeth), S. k. ; अयोदती (= a name) ; स्थावदत् or स्थाव-दन् ; “युद्धदत्”, B. iv. 18., or युद्धदन् ; कुड्मलायदत् or -दन् ; S. k.

28. ककुद् becomes ककुद in indicating its state (v. 4. 146.) : अजात-ककुद ; पूर्णककुद (mf.). चिककुत् is a mountain (147).

29. काकुद् (= तालु) becomes काकुद after उत्- and वि- (v. 4. 149), and optionally after पूर्ण (149) : उत्काकुद, विक्काकुद, पूर्णकाकुद or पूर्णकाकुदः.

30. सुहृद् = friend, दुर्दृद् = enemy.

31. The following Predicative Compounds are regarded as Determinative Compounds by Native Grammarians and the changes of final letters are made according to the Rules of Determinative Compounds :

(1) अति (= exceeding) : “अतिमर्त्यानि (= anperhuman) वीर्याणि”, B. p. 20. ; “अतीन्द्रियज्ञाननिधिः”, Si. i. 11. ; “अतिराजः” (जी, जं), S. k. ; अतिव. (वी, वं) (v. 4. 96.).

(2) उत् (= out of) : “उत्कलः” (ला, लं), Sa. ; उत्पद्यः (या, यं), B. p.

(3) rarely with निर् (= out of, अव (= put down), etc. : निकीशान्विः (= come out of Kausāmbi) ; अवकीकिलः (= cried down by cuckoo) ; पर्यध्ययनः (= tired of study) ; प्राचार्यः (= who has got a preceptor, a pupil : अन्नेगामी, Vāmana) ; अलंकुमारिः (= sufficient for a virgin) ; “अत्यर्थः”, R. iv. 12. ; etc.

SECT. II. DETERMINATIVE COMPOUNDS (तत्पुरुष).

32. Determinative Compounds are those in which the meaning of the second member is specifically fixed by the first. They are

(i) Objective Compounds or those formed by joining an oblique case to the Nominative

(ii) Adverbial Compounds i. e. Compounds formed by joining Adverbs to Adverbs or Adjectives

(iii) Nominal Compounds i. e. Compounds formed by joining Adjectives to their Substantives (कर्नधारय),

(iv.) Appositive Compounds i. e. Compounds formed by Substantives in Apposition

(v) Definitive Compounds i. e. Compounds formed by joining a Substantive (for comparison) to an Adjective

(vi) Numerical Compounds i. e. Compounds formed by joining Numerals to Substantives.

Objective Compounds may be formed with all the cases but the Nominative.

33. Accusative Compounds (द्वितीयात्मसुबन्ध) may be formed says Pāṇini with (i) चित्, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न (II. 1. 24.), (ii) by joining स्वयं (25) or खट्वा in abuse (26) or सानि (27) or words meaning time (28) to Participles in त (25), and (iii) by joining to Substantive the Accusative of Time. The restriction about खट्वा appears to be unwarranted. If it is correct to say e. g. खट्वाकृद in abuse, it will be equally correct to use it in its literal sense. Rules 25. 27. are unnecessary and incomplete : स्वयं कृतः = स्वयंकृतः (= naturally dead), H. ; स्वयं कृतः = स्वयंकृतः (= done by oneself), K. ; सानि मद्यः = सानिमद्यः (= half sunk. But also "सानिमज्जति रवी" K. IX. 5., etc.). Rule 28 is either involved in Rule 29 or incorrect, as e. g., Neuter Participles cannot govern an Accusative. Rule 24 is both incorrect and incomplete : पतित cannot govern an Accusative, अत्यस्त is probably never used in such compounds (Vāmana gives तरङ्गात्यस्त, मुहिनात्यस्त, which I have not met), and there are several other words with which such Compounds can be formed (e. g. मथुरागामिन् = leading to Mathurā, U. ; इन्द्रदिदृशुः = intending to see Indra ; वृक्षप्रचनः* = wood-cutting, Vi. Rule 29 is correct : सुहृत्सुखं (= pleasure for a moment). It should, however, be borne that *Objective Compounds cannot be indiscriminately formed.*

*Given under Genitive Compounds by native Grammarians.

34. The following examples will illustrate the use of Instrumental Compounds (दतीयातत्पुरुष) : मासपूर्वः for मासेन पूर्वः (= elder by a month. Vāmāna says 'अथादेव वचनात् पूर्वादिभिर्योनि दतीया भवति, द्विती वा दृष्टव्या'. This is a mistake. The Instrumental, here, is the I. of Comparison § 174) (so with चर = younger) ; मादसदृशः for मात्रा or मातुः सदृशः (so with सन § 209) ; माघोनः for माघेयोनः (= less by one *Māsha*) (so with हीन, विरहित, etc. = destitute of) ; वाक्कलहः for वाक्वा कलहः (= verbal quarrel)* ; गुडमिश्रः for गुडेन मिश्रः (= mixed with molasses) ; वाचासूक्ष्मः (= soft in conduct) ; सर्पहृतः (= killed by a serpent) ; परशुच्छिन्नः† (= cut with an axe) ; गौतार्य (= passable by boats) ; कान्तपेयः (= drinkable by crows) ; चोरीदनः (= rice with milk), ब्रुडधानाः (= fried barley with molasses [such compounds are limited to eatables]. Compounds like चरचरः (= horse-carriage) are also said to come under this class] (Pānini II. 1. 31-5. Rule 30 does not appear to be correctly understood or explained by the commentators. I think it applies to such compounds as "स्यवालमचरः", N. I. 137.).

35. Dative Compounds (चतुर्थीतत्पुरुष) may be formed with the Dative of Interest (II. 1. 36. Vopadeva adds विष्णवे दत्तं विष्णु दत्तं. This is against Pānini and an undoubted mistake. विष्णु दत्तं means विष्णु ना दत्तं but not विष्णवे दत्तं) : यूपदारु for यूपाय दारु, रत्नस्थाली for रत्ननाय स्थाली (Vāmāna says such a compound cannot be formed, but it is in ordinary use in many dialects) ; गौहितः (= good for cattle) ; etc. [Pānini adds रचित. But I do not think Dative Compounds may be formed with it in any other sense].

36. Ablative Compounds may be formed with words meaning fear, afraid (of), freed, separated, fallen, etc. : वृकभोः (= fear of wolves) ; बन्धनमुक्तः (= released from confinement) ; स्वर्गनष्टः (= fallen from heaven) ; etc. (II. 1. 37-8.).

37. Genitive Compounds may be formed in the following senses : जनकसुता (= daughter of Janaka) ; देवपूजकः (= worshipper of gods) ; विभुवनविधाता (= creator of the Universe) ; ब्राह्मणकर्तव्यम् (= Brahmin's duty) ; भुजयुगं (= both arms) [Compounds like सर्वमहत् = highest of

* Pānini adds निपुण. But it forms Locative Compounds : वाचि निपुणः वाननिपुणः (§ 214).

† तवत् cannot form Compounds.

all are properly Locative Compounds. With ordinals, such compounds cannot be formed : द्वावर्षा दशमः not द्वावर्षदशमः].

38. Locative Compounds (rr. 1. 40-7) : मासदेयशष्पम् ; पूर्वाङ्गुलतम् ; पुरुषोत्तमः (= best of men) ; तीर्थकाकः (= a crow in holy places) ; आतपशष्पः (= dried in the sun) ; ख्यालीपकः (= cooked in a pan) ; शास्त्रप्रवीचः (= versed in the Shastras) ; पक्षग्रीवः (= skilled in dice) ; गुरुभक्तिः (= respect for seniors) ; “कान्तारमण्डूकः” (= a frog in the wood), Vi. v. [It shows that the list given by Vāmana under rr. 1. 43 is not exhaustive and compounds like नगरनायकः, पिच्छीश्वरः, उदरक्रिमि may be generally formed] ; etc.

39. In many of these Objective Compounds, the first member retains its case-ending * : अश्वश्चादिन् ; जनुषाभ्यः ; पुंसानुजः ; मनसायुक्ता (a name : vr. 3. 4.) ; मनसाज्ञायिन्† ; आत्मनेपदम्, भाषा ; परस्मैदम्, भाषा ; द्विदोदासः, शुनःशेफः (proper names) ; आमुष्यायणः, आमुष्यपुत्रिका, आमुष्यकुलिका ; [Pānini and his commentators give other words as दास्याः-पुत्रः, पितुःपुत्रा, वाचोयुक्तिः, वाचस्पति, but it is not required to regard these as Compounds, vi. 3. 20-4] ; पातिसमितः ; गेहेश्वरः ; मातरिपुरुषः ; गीष्ठेप्रगल्भः ; कर्णेटिष्ठिभः ; कर्णेश्वरचुरा ; कण्ठेकालः ; उरसिलोमन् ; शरदिजः ; द्विजः ; प्राग्भिजः‡ ; सन्धिरमः ¶ ; कर्णजपः ; पूर्वाङ्गुलने, -तरे, and -तमे ; यामेनासिन् ; विसिन्धयः ; श्वेश्वरः ; युधिष्ठिरः, गविष्ठिरः, त्वचिसारः, परस्मै तिलकः, etc. (proper and special names). [Pānini's vi. 3. 11. ‘मध्येश्वरः’ and 13 ‘द्विषे बन्धः’ are unnecessary as the regular forms are more common and 16 ‘वर्षेजः, शरेजः, चरेजः, वरेजः’, are extremely rare].

40. Adverbial Compounds : दरविकसत् ; ईषद्रक्तः ; असमर्थः ; अनधिकः ; “अदृश्यमव्यः” (= what must take place), N. r. 20. ; “अकटपचः” (= ripening without being cultivated), Ki. r. 17. ; “निसर्गदुर्वीधः” (= naturally incomprehensible), Ki. r. 6. ; “असम्बाधशिवः”, Ki. III. 53. ; “पर्यायचण्डकण्ट-”

* I omit Pānini's vi. 3. 2 as it is not quite correct. Forms like कण्ठलम्बः being often met with.

† I omit अज्ञसा, सहसा as they occur only in those forms. The rule about अज्ञस् and तपस् is not correct.

‡ Pānini adds कालेज, which is doubtful.

¶ This and the following five words may be also used in the regular forms.

(= alternately seen and lost sight of at a moment), Vi. v. 1.; पर-
मताः (= more than 100 ; अतिबलवत् (= very strongly) ; etc.

41. Nominal Compounds : मध्यदिनम् (= mid-day) ; सायाह्नः (= afternoon) ; “पश्चिमाह्नः” (= latter half of night), Ki. iv. 10. ; पूर्वकायः (= upper body) ; अपर-, अधर-, उत्तरकायः (= lower body) ; अर्धमासः (= half a monthful) ; द्वितीयमिच्छा (= second prayer). [These are regarded as Genitive Compounds by Native Grammarians, but only to create confusion] ; सर्वदेवः (= all gods) ; केवलवैयाकरणः, महा- (= a mere, a great Grammarian) ; पुराणमीमांसकाः (= old philosophers) ; एकवीरः (= the only hero) ; नीलोत्पलं (= blue lotus) ; पश्चाद्भागः (= lower half) ; सर्वदाः (= good physician) ; अणचतुर्दशी (= dark *chaturdashi*) ; कतरकठः, कतमकठः (= which of the two, which of them, is a Katha : II. 1. 63. But Compounds with कतर and कतम are extremely rare) ; किंसखा, किंमित्रः (= what sort of a friend, what sort of a master), Ki. i. 5. ; पापनापितः (= a wretched barber) ; “अणककुलालः” (= a good-for-nothing potter : II. 1. 54.) ; कुमारयमणा (= a young nun : II. 1. 70) ; “रघुरघुपतिः” (= young Raghu chief), Vi. vi. 47.

42. The following Adjectives may be placed last in Nominal Compounds : कडार, गडुल, काण, खड्ग, कुण्ड, खड्गर, खलति, गौर, उड, भिचुक, पित्राख, तनु, वटर (Vāmana on II. 3. 33.). Some add a few more : खोड, पिङ्ग, अधिर. Hence कडारजैमिनिः or जैमिनिकडारः.

43. In the following Compounds, the Adjective or Substantive in apposition is placed last : (i) गर्भिणी (= pregnant ; when applied to *quadrupeds*, II. 1. 71) : गौगर्भिणी.

(ii) Terms of Abuse except पाप and अणक [in cursing] (II. 1. 53.) : “राक्षसहतकः” (= the accursed *Rākshasa*), Mu. III. ; याज्ञिककितवः (= false sacrificer) ; मीमांसकदुर्दृष्टः (= a sceptic philosopher) ; वैयाकरणसूचिः (= a dull grammarian) ; etc.

(iii) The following (II. 1. 67.) : युवखलतिः (= a bald youth) ; युवजरती (= a decrepit young lady : Vāmana adds युवजरन्, but it does not come under Pānini's rule) ; युवपलितः (ता, तं) ; युवखलिनः (ता, तं) (= a wrinkled young man, woman).

(iv) घोट, युवति, गृष्टि, धेनु, वशा, वेहत्. वक्ष्यणी with reference to animals (II. 1. 65.) : इमघोट (= a female elephant with tusks *) ; रम-

* घोट = उभयव्यूहना, Vāmana. = स्त्रीपुंसलक्षणा, S. k.

युवतिः (= a young she-elephant) ; गोवृष्टिः (= a cow that has had one calf) ; “खड्गधेनुका” (= a milch female rhinoceros), K. ; “गजवशा” (= a barren she-elephant), D. ; गोवेद्धन् (= a cow miscarrying) ; गोवक्ष्ययी (= a cow with a suckling calf).

To the above, Pānini adds प्रवक्तु, शीब्रिय, अघ्यापक, धूर्त (= cunning) in Appositive Compounds, but the rule is not quite correct.

I leave out लौक and कतिपय, as the reverse is the truth and if they are found last, they should be regarded as forming Genitive Compounds like other Numerals.

(v) Substantives conveying admiration (rr. 1. 76, 62, and 56) : मुखकमल (= lily-face) ; भुजलता (= branch-like arm) ; अश्वनाभः or -कुम्भरः (= an excellent horse) ; गोमतल्लिका or -मचर्चिका (= an excellent cow) ; पुरुषव्याघ्रः (= man-tiger) ; राजर्षभः (= great king) ; “सुनिष्ठवा”, Vi. r. 7. ; “दाशरथिचन्द्रमाः”, Vi. r. 27.

44. Definitive Compounds : “हिमशुक्ल” (= snow-white), Si. r. 6. ; “नमस्तलश्यामः” (= sky-blue), R. xix. 6. ; “तप्तकार्तस्वरभास्वरः” (= glowing like heated gold), Si. r. 20.

45. Some Compounds are regarded as Compounds with the middle term understood : शाकपार्थिवः (= a king for i. e. fond of vegetables) ; देवब्राह्मणः (= a Brāhman of i. e. attached to gods) ; कुतपसीयुतः* (= a physician in blankets) ; अजातील्लहिः (= dealing in goats) ; यष्टिनीद्वयः (= with a stick).

46. अन्तरम् (= different) and मात्र (= mere, only) are always affixed to the Substantive they qualify : “राजान्तर” (= another king), R. vi. 26. ; “तीरान्तराणि” (= other banks), Ki. viii. 56. ; “तावन्मात्र” (= only that much), Ku.

47. Ending a Determinative Compound, राजन् rejects its final न् (v. 4. 91.) : भोजराजः ; अधिराजः (f. जो †).

48. सुखि becomes सुख (v. 4. 91.) : प्रियसुखः ; “कृष्णसुखः†”, B. p.

49. गो becomes गव (v. 4. 92.) : “स्त्रीगो” (= a female cow), Hemādri.

* I omit the rule “मयूरव्यंसकादयश्च”, rr. 1. 72. Those which are Determinative Compounds present no difficulty. Those which are not are treated in other parts.

† अधिराज्ञी (reigning empress).

‡ As a Determinative Compound, it will be कृष्णसुखिः or -सुखा, according to the Bhāshya.

50. रात्रि becomes रात्र after सर्व, पुच्छ, चर्ह, पूर्व, पर, etc. (v. 4. 87.) : पुच्छरात्रः, चर्हरात्रः, पूर्वरात्रः, पररात्रः, पश्चिमरात्रः, अतिरात्रः, etc.

51. चङ्ग becomes चङ्ग after सर्व, चर्ह, पूर्व, etc. (v. 4. 88.) : पूर्वाङ्गः ; पराङ्गः (not क्ङ्गः), S. k. ; मध्याङ्गः ; सर्वाङ्गः ; etc.

Otherwise it becomes चङ्ग (v. 4. 91.) : पुण्याङ्गम् ; सुदिनाङ्गम् ; उत्तमाङ्गः ; द्वाङ्गः ; त्राङ्गः ; etc. [Note the latter are masculine, II. 4. 29.]

52. उत्तरस् becomes उत्तरस् in the sense of *excellent, best* (v. 4. 98.) : अश्वीरस्म् (= an excellent horse), S. k.

53. चनस्, चयस्, and उत्तरस् take च and चयस् reject न् in *special names* (जातिसंज्ञयोः, v. 4. 94.) : उपानसम् (= a kind of cart) ; मङ्गानसम् (= cook-room) ; कालायसम् (= crude iron) ; खोदितायसम् (copper) ; जल-सुरसम् ; मण्डूकसुरसम् ; पिष्टायसः ; तावयसः (= ruby), Si. III. 7.

54. तचन् becomes तच after दान and कौट (v. 4. 95.) : दानतचः ; कौटतचः (= false carpenter, an independent carpenter, according to S. k.).

55. चन् becomes च after चति and of *things* in comparison (v. 4. 97) : चाकर्षचः, but दानरश्चा (= dog-like monkey), etc.

56. सकृच्चि becomes सकृच्च after उत्तर, पूर्व, चन, and in comparison (v. 4. 98.) : उत्तरसकृच्चम् ; फलकसकृच्चम् (= board-like thigh).

57. गी becomes गी after चर्ह (v. 4. 100.) : चर्हगीतम् (note the gender).

58. According to old writers (प्राचान्), खारी becomes खार or खारि after चर्ह (v. 4. 101.) : चर्हखारम् or चर्हखारि. So in Numeral Compounds as noted hereafter.

59. ब्रह्मन् meaning Brahmin becomes ब्रह्म after countries (v. 4. 104.) and optionally after क् and महत् : सुराष्ट्रब्रह्मः (= a Brahmin of Surat) ; कुब्रह्मः or कुब्रह्मा ; महाब्रह्मः or महाब्रह्मा.

60. छाया becomes छाया when conveying abundance (II. 4. 22.) : “रुच्युच्छायम्” (= shade of a sugarcane plantation), R. IV. 20. But “कल्पतरुच्छाया” (= shade of a Kalpatree), R. I. 75.

61. सभा meaning *cabinet* becomes सभ, except after words meaning *king* or *man* (II. 4. 23.) : ईश्वरसभम् ; रचःसभम्. But राजसभा, चन्द्रगुप्त-सभा, etc.

सभा meaning *collection* (24.) becomes सभ : स्त्रीसभम्. But सभा meaning *hall* remains the same : धर्मसभा.

62. सेना, सुरा, छाया, शाला, निशा, may be used in the Neuter (II. 4.

25.) : देखेनम् or -ना, यवसुरम् or -या, कुशच्छायम् or -या, गोशालम् or -ला, शनिशम् or -शा.

63. The rules 60 to 62 do not apply to Nominal Compounds including Negative Compounds with च (II. 4. 19.). Hence परमसेना, अक्षाया, महाशाला, etc.

64. अपथ is Neuter (II. 4. 30.), but अपथाः is masculine (v. 4. 72.). So निपथम्, सुपथम्, etc. .

Remember these rules are for Determinative Compounds. Hence अपथः (घा, यं).

65. महत् becomes महा in Nominal Compounds and before जातीय (VI. 3. 43.) : महायुद्धः ; महाजातीयः. The same rule holds good in Nominal Compounds used predicatively : “महासुजः”, R. I. 13. “महद-गुण.” of B. p. I. 16. 1 is explained ‘महतां गुणाः यस्मिन्’. In other Compounds, महत् remains the same : महत्क्षेत्रम्.

66. अष्टाकपालः (= a sacrifice) or अष्टागवः (बी, वं) as applied to carts should be noted. These are Predicative Compounds given under Determinative Compounds in the Bhāṣhya.

67. कन्या becomes कन्य when used in connection with the people of Usinara (a part of Candahar ?) (II. 4. 20.) : सौशमिककन्यम्.

68. उपपञ्चा and उपक्रम are used in the Neuter if it is intended to convey their beginning (II. 4. 21.) : पाण्ड्यपञ्चमाकालापकं व्याकरणम् ; नन्दीपक्रमणि मानानि (= measures date from Nanda); आद्योपक्रमं प्रासादः.

69. Numeral Compounds (not Numerical Predicative Compounds) are used in the Neuter Singular* (II. 4. 1. and 17.) : त्रिलोकं (= three worlds); चतुष्वयं (= juncture of four roads); पञ्चगवः (= five cows); द्विरात्रम् (= two nights); त्रिनावम् (= three boats); “सहस्रवर्षम्” (= for thousand years), B. p. 4. Note गो, रात्रि, and नौ become respectively गवः, रात्र, नाव in such Compounds (v. 4. 92., 87., 99.).

70. Such Compounds ending in च (IV. 1. 21.) or चा (Kātyāyana) may be used in Feminine Singular, ending in ईः : त्रिसूत्रं or त्रिसूत्री (= three Sūtras), S. k. I. 4. 64; शतमखं or शतमखी (= hundred sacrifices), N. v. 21.; त्रिलोकं or त्रिलोकी (= three worlds), R. VII. 33.; दशशतं or दशशती (= thousand), N.; पञ्चखट्वं or पञ्चखट्वी (= five cots), S. k.; पञ्च-

* In some names, a Nominal Compound is formed, e. g. : सप्तर्षयः ; पञ्चवर्गः.

बटो ; दशमार्चमाली, N. x. 8. पाव, युन, सुन cannot take ई : पञ्चपावम् (never-ची) ; वसुधुम् ; विभुनम्, Vāmana. The rule has चादि in it, but what चादि includes is not said.

71. Words ending in चन् reject न् and may optionally take ई (Kātyāyana) : पञ्चतचन् or पञ्चतची, S. k.

72. As already noted (§ 111), the ई Compounds are very pedantic and should always be avoided.

73. The following Compounds should be noted : द्वायुषम्, त्रायुषम् (v. 4. 11.) ; द्वाक्षलं or द्वाक्षलि, त्राक्षलं or त्राक्षलि (v. 4. 102.) ; -खारि or -खारम् (from खारी, as दिखारम् or दिखारि (v. 4. 101.)). The Numerals are given in every Grammar.

SECT. III. CONNECTIVE COMPOUNDS (दन्त).

74. Connective Compounds are formed by joining two or more Substantives or Adjectives in the same case. They are called Collective Compounds when the whole is regarded as one word and declined in the Singular.

75. Collective Compounds are allowed in the following cases :

(i) of limbs, musical instruments, and components of an army (11. 4. 2.) : पाणिपादम् (= hand and foot) ; पत्स्यन्म् (= horse and foot). The word तूर्याङ्ग is, however, understood by commentators as players on musical instruments and Vāmana adds, as examples, 'मार्दङ्गिकापाणिकम्', 'वीणावादकपरिवादकम्'. I doubt their correctness.

(ii) of small animals and classes of things (11. 4. 8. and 6.) : यूक्कालिचम् (= lice and nits) ; दंशमशकम्* (= gnats and mosquitos) ; घानाशक्षुलि (= fried barley and barley water) ; चाराशलि (= awls and knives).

(iii.) of animals opposed to each other (11. 4. 9.) : मार्जारमूषकम् (= cats and mice) ; श्वयगालम् (= dogs and jackals) ; अहिमकुलम् (= ser-

* There is diversity of opinion as to what is meant by चद्रजन्तु : "चद्रजनुरनखिः स्यादथवा चद्र एव यः । शतं वा प्रसूती येषां केचिदानकुलादपि ॥", Vāmana.

penis and mungeese); **अश्वमहिषम्** (= horses and buffaloes); **काकी-सूकम्** (= crows and owls).

(iv) of *Sudra castes not thrown out* (ir. 4. 10.): **तवायस्कारम्** (= carpenters and blacksmiths); **रजकतनुवायम्** (= washermen and tailors). Note exception. Hence **चण्डालवतपाः**, not **पं** (= Chandālas and executioners).

(v) the following (ir. 4. 11.): **गवाश्वम्**; **गवाश्विकम्**; **यवेडकम्**; **अज्जा-विकम्**; **अज्जैडकम्**; **कुलशामनम्**; **कुलकैरातकम्**; **पुनपीवम्**; **वृषण्डालम्**; **स्त्रीकुमा-रम्**; **दासीमापवकम्**; **श्राटीपिच्छकम्**; **उट्टरम्**; **उट्टशशम्**; **सूत्रशङ्खम्**; **सूत्रपुरीषम्**; **यज्ञन्यदः**; **मांसशीपितम्**; **दर्भशरम्**; **दर्भपूतिकम्**; **अर्जुनशिरीषम्**; **वृषीवपम्**; **दासीदासम्**; **कुटीकृतम्**; **भाष्यतोभाष्यतम्**.

(vi) of countries or of rivers of *different genders* (ir. 4. 7.): **कुरु-कुक्षेत्रम्** (the Kuru land and Kurukshetra); **गङ्गाशोषम्** (the Ganges and the Son); **उद्ध्येरावति** (the Uddhya and the Irāvati). This rule does not apply to villages or towns or to countries and rivers of the same gender and even where it applies, its use is extremely limited.

(vii) of the different schools (परम्परा) of Veds in re-use (अनुवाद) in connection with the लुङ् of the Verbs **स्या** and **इ** (ir. 4. 3. and note): **“उद्गात् कठकालापम्”**; **“प्रत्यङ्गात् कठकौषुमम्”**.

(viii) of Sacrifices mentioned in the Yajur Veda, not of neuter gender (ir. 4. 4.): **अकांक्षमेधम्**; **सायाज्ञातिराचम्**. Note exception. Hence **इषुवज्जी**, **राजसूयवाजपेयी**, etc.

(ix) of literary titles related to each other (?) (अध्ययनतोविप्रकृष्टाख्या-नाम्, ir. 4. 5.): **पदककमकम्**; **कमकवार्तिकम्**. This and the preceding three rules are of very rare application.

(x) *optionally* of beasts, birds, trees, grasses, cereals, eatables (ir. 4. 12.): **गोश्वम्** or **गोश्वी**; **गोमहिषम्** or **गोमहिषा**; **तित्रिरिकपिञ्जलम्** or **तित्रिरिकपिञ्जलाः**; **वृक्षन्ययोधम्** or **वृक्षन्ययोधा**; **कुशकाः** or **कुशकाशाः**; **व्रीहियवम्** or **व्रीहियवाः**; **दधिष्ठतम्** or **दधिष्ठते**. So **अश्ववडवं** or **अश्ववडवी**, **पूर्वापरम्** or **पूर्वा-परे**, **अधरोत्तरम्** or **अधरोत्तरे**. [Note **अश्ववडवी** is masculine, ir. 4. 27. It may be used in the plural, but I think Dikshita is wrong in giving a form **अश्ववडवः**.]

It is added by Kātyāyana that of *fruits, forces, trees, deer, birds, little animals, cereals, and grasses, plurals* can alone form Collective Compounds. Hence **वदरामलकम्** can never be used for **वदरामलके**, **व्रीहियव** for **व्रीहियवी**, etc.

(xi) optionally of qualities and states used without reference to objects (II. 4. 13.) : श्रीतीक्ष्ण or श्रीतीक्ष्णः, but always श्रीतीक्ष्णे उदके ; सुषुप्तः-सुषुप्ते or -ते ; मगमगम् or -ते ; श्रीमत्समरचम् or -ते.

76. The following are exceptions and cannot be used in the singular (II. 4. 14.) : दधिपयसी ; सर्पिर्मयनी ; मधुसर्पिणी ; ब्रह्मप्रापती ; शिव-वैश्यायी ; सन्दिग्धायी ; पत्रिाट्-त्रक, कौत्रिकी ; प्रवर्गोपमदी ; शङ्कशी ; इषा-वर्हिणी ; दीक्षातपसी ; श्रद्धातपसी ; मेधातपसी ; अज्ययनतपसी ; उत्सृज्यसुखी * ; चाय्यसाने ; श्रद्धानेपे ; शङ्कामे ; वाङ्मनसे. This is the list given in Kāsi-kā, but many of these do not come under the previous rules.

77. The Collective (singular) form cannot be used when number is specified (II. 4. 15.), but may be used when the number is not clearly specified (16.) : दश दलीहाः ; but उपदशं (=about ten) दलीहं or उपदशा. दलीहाः.

78. In Copulative Compounds, it is usual to place the shorter syllabic first (II. 2. 34.) : हरिकेशी. Also words beginning with a vowel, and ending in च (33.) : उत्सृज्यम् ; ईश्वरणी. Also masculine words ending in इ or उ (32.) : हरिहरी ; सद्गुणी. If one word belong to the second class (begins with a vowel) and the other to the third class, it is immaterial which is placed first : इन्द्रापी ; इन्द्रायू. These rules apply only to Compounds of two words : वीषायकदुन्दुभय.

79. Kātyāyana adds words containing short vowels should be placed first : कुशकाशम्. Also the elder of brothers and the more honoured of objects : युधिष्ठिरानुनौ, मातापितरौ, श्रद्धानेपे. It should be added that according to this rule, ladies are placed first : जानकीरानी ; "राधानापयशोः", Gi. ; "शचीपुरन्दरी", R.

80. Kātyāyana also adds that the order of castes, seasons, and signs should be observed in the formation of these Compounds : ब्राह्मणचरियसिद्गुदाः ; क्षेमन्तशिशिरवसन्ताः ; कृत्तिकारोहिणी. But the rule does not apply to seasons and signs, if they do not consist of the same number of syllables : वीषवसन्तौ.

81. If the last member of a Collective Compound end in any of the letters of the च classes, or in इ, ए, or ऊ, it takes च (v. 4. 103.) : वाक्त्वचम् (from त्वच्) ; लक्ष्मजम् (from लज्) ; शमीद्वषदम् (from द्वषद्) ;

* Printed उत्सृज्यसुखम् in II. 2. 31. and also in Tārānath's note.

वाङ्मिश्रम् (from मिश्रः ; इतीयानहम् (form उपानह्). Note Collective Compounds. Hence वीरसभावरहः.

82. In Copulative Compounds, words ending in च change it into चा before words ending in च्, provided they be of the same *gatra* or of similar knowledge (vi. 3. 25) : होतापीतारो ; मातापितरो (also occasionally मातरपितरो, vi. 3. 32). So पितापुत्रौ (some add दुहितान्मजौ). In Compounds of more than two words, the rule is optional : होतपीतनेटीद्वातारः or होतापेतानेटीद्वातारः, S. k. Before other words, the rule does not hold good : “पितृमातृमुहृदधातृदंपतीनां च कथनं”, B. p. 1. 13. 4.

83. In some Compounds, the last vowel of the first element is lengthened : अग्नीवरुहो ; “अग्नीवीनी”, Mah. ; “सूर्याचन्द्रमहो”, Mah. ; “रुद्राविष्”, Mah. vii. 81. 25. ; “इष्टापूर्तम्”, Vi. iii. 1. ; “मैत्रावरुणि.”, Vi. 1. 25. (from मित्रावरुणौ = sun and Varuna). [According to Pānini vi. 3. 26. any Compound of (two) gods changes the final of the first into चा. But it has numerous exceptions in Classical Sanskrit. In vi. 3. 31., he sanctions उवासासूर्यम् from उवस् and सूर्य].

84. The following are irregular : दम्पती or जम्पती (= *conjugate*) ; द्यावापृथिव्यौ or दिवस्पृथिव्यौ, द्यावाचमी, द्यावाभूमौ (= *heaven and earth*) ; स्त्रीपुंसौ (= *man and woman*) ; धेनून्डुहौ ; ऋक्षसमी ; स्रग्जुषम् ; वाङ्मनसो ; अचिञ्चवम् ; दारुगवम् ; ऊर्वहीवम् (= *knee and thigh*) ; पदहीवम् ; गन्धर्वम् ; रात्रिन्दिवम् ; अहर्दिवम् (= *day by day*) (v. 4. 77). So अहीरावम् [अहीरातः is sanctioned by Pānini for a whole day including night, but Astronomers use अहीरावम् even in this sense]. It should be remembered that these Compounds should always be declined in the forms given : e. g., वाङ्मनस्योः never वाङ्मनसोः. So अवाङ्मनसगीचरं (not -मनीगीचरं) ; but वाङ्मनःकर्मभिः (not वाङ्मनसकर्मभिः) because it is a different Compound.

85. The following are regarded by Native Grammarians as कर्मधारयः स्नातानुलिप्तः (= *bathed and anointed*) ; “पीतहृदिप्तः” (= *drunk and vomited*), Vi. 1. 35. ; कृताकृतः (= *done and not done i. e. half done*) ; “दग्धादधः” (= *half-burnt*), D. vi. ; “लज्जालज्जा”, Ma. v. 13. ; नीललोहितः (= *red and blue*) ; दक्षिणपूर्वा (= *north-east*) ; उच्चावचः (= *high and low*), “उच्चावचाः प्रशंसावाच.”, D. vi. ; “निचप्रच.” (= *found out and collected*), Vāmana.

SECT. IV. INDECLINABLE COMPOUNDS.

86. Indeclinable Compounds may be formed in the Nenter Singular Accusative with the following Prepositions and words used like Prepositions.

(a) Words ending in **चच्** meaning direction (rare): “**प्राक्चान्**” (= to the east of the village), Kāsikā; “**प्राक्चारवेदिनिवेशितपुष्पुचाम्**”, R.

v. 63. Note that they may form Compounds with Adjectives.

(b) **चदि** (= in, on, about : very rare): “**चदिरत्रनि**” (= at night), “**चधिविटपि**” (= about the tree), Si. vii. 52. 35.; “**चधिसि**” (= about women), Kāsikā. Note that words ending in a long vowel shorten it in this Compound (§ 55.).

(c) **चनु** (= after, behind, along, every and rarely = in, to): “**चनुवपुस्**” (= on the back), “**चनुनदि**” (= along the river), “**चनुनिरम्**” (= on the mountain), “**चनुरहसम्**” (= to a secluded place), Si. vii. 21, 24, 1, 50.; “**चनुनिचम्**” (= along with the sun), Si. ix. 17.

(d) **चनर्** (= within, in, amidst : rare): “**चनर्सेनम्**”, Si. xviii. 13.

(e) **चप** (= except : very rare. In the sense of -less common: “**चपययीविशदं**”, Ki.): “**चपविगतम्**” (= except in Trigarta), Kāsikā.

(f) **चमि** (= to, towards, on, in : very rare): “**चमिमर्द**”, Si. ix. 19.; “**चम्यश्म**” (= in water), Si. viii. 1; “**चम्यपि ब्रह्माः पतन्ति**”, Kāsikā.

(g) **चा** (= from : up to): “**चागोपासं प्रजाः**” (= people including even cowherds), K. (vide § 247).

(h) **उप** (= near): “**उपसन्धाम्**” (= about evening), Si. ix. 5. In Sa. vii. 27., उपवन(-म्) is explained वने. But this is doubtful. उप-यन् from चन् under v. 4. 77.

(i) **परि** (= except : obsolete): “**परिचिन्तम्**”, Kāsikā. Also in the sense of in : very rare: “**परिनामि**”, Si. xiii. 11.

(j) **पारे** (= on the coast of : very rare): “**पारेजलं गौरनिधेरपम्भम्**” (= saw on the sea-coast), Si. iii. 70.

Dikshita tries to be original in illustrating Pānini's ii. 1. 18. “**पारेमध्ये चडा वा**”, but I fear he is wrong. It means “**पारे** and **मध्ये** optionally with the Genitive”. Hence Vāmana correctly illustrates “**पारे गङ्गायाः**” or “**पारेगङ्गम्**”. But **पारेगङ्गम्** and similar forms exceeding-

ly doubtful, notwithstanding Pānini's *ir.* 4. 83, which does not override special rules.

(k) *प्रति* (= every : rarely = towards, against) : “*प्रतिक्षणम्*” (= every moment), *K.*; “*प्रतिमासम्*” (= every month), *N.*; “*प्रतिनगाचसुखं*”, (= to the window), *Si.* ix. 2.; “*प्रतिपदसंयमितांशुकाहताक्षी*”, *Si.* vii. 36. *प्रवरसम्* from *वरस्* under Pānini *v.* 4. 82.

(l) *मध्ये* (= in the middle of : very rare) : “*मध्येसुद्रम्*” (= in the middle of the ocean), *Si.* iii. 33.; “*मध्येनीवि*”, *N.* xx. 142.

(m) *बहिस्* (= outside of : rare) : “*बहिर्वनम्*”, *S. k.*; “*बहिर्धानम्*”, *Kāśikā*; “*बहिर्विकारं*”, *Si.* i. 33.

(n) *यथा* (= as, according to) : “*यथायथं*” (= in proper order), *Ki.* viii. 2.; *यथाखं* (= individually), *Ki.* xiv. 43.; “*यद्योत्तरेष्वा हि युक्तेषु कामिनः*”, *Ki.* viii. 4.

(o) *यथात्* (= as much as) : “*यथावच्छक्तिः*” (= as much as lies in one's power), *K.*; “*यथावत्संसारमण्डलं*”, *Si.* xiv. 87.

Vāmana also notes with *इति* and *तत्* “*इतिपाणिनि*”, “*तत्पाणिनि*”, but such Compounds *I have not met*.

To the above are added *सु* (= well), *स* (= with), *निर्* (= without), *दुर्* (= not well, not easily), *अति* (= beyond, over). But properly speaking, they form Predicative Compounds, the *N. Sing.* etc. of which is used adverbially (§ 270. B.) : *अतिमानुषम्* from *अतिमानुषः* (बी, व) (= superhuman); *दुर्धनम्* from *दुर्धनः* (ना, नं) (= when the Yavanas are not well); *निर्मलिकम्* from *निर्मलिकः* (का, क) (= without a fly); *सशोकम्* from *सशोकः* (का, क) (= with grief); *सुमद्रम्* from *सुमद्रः* (द्रा, द्रं) (= where the Madras are not well).

It should, however, be remembered that *सङ्* and not *स* is prefixed to words expressing time to form Indeclinable Compounds (Pānini *vi.* 3. 81.) : “*सङ्प्रवृत्तम्*”, *S. k.* But the utility of this rule is very questionable as such Compounds are extremely rare.

87. Note that *निरि* may optionally become *निर* (Pānini *v.* 4. 112.). So *नदी*, *पीर्यमासी*, *आयहायणी*, and words ending in a hard or soft consonant may optionally end in *च* (*v.* 4. 111.) : “*उपनदम्*, *उपपीर्यमासम्*”, *उपायाहायणम्*, *उपसमिधम्*, etc.”, *S. k.*

अनरुहसम् and *अवरुहसम्* from *रुहस्* come under *v.* 4. 81. and *अनगवम्* under *v.* 4. 83. Under Pānini *v.* 4. 107. *गरुड* and a certain other words take *च* in this Compound. The commentators give the follow-

APPENDIX A. COMPOUNDS.

SECT. 1. PREDICATIVE COMPOUNDS (v. CHAP. II. § v).

N. B. For such Compounds in other languages, vide English Grammars.

1. Predicative Compounds may be formed *ad libitum* : शीतयः (= cold-rayed moon : note शी becomes य in such Compounds), N. xi. 128. ; अश्वत्थमित्रसूतः (= to whom Krishna was both a friend and a charrioter), B. p. i. 7. 17. ; स कर्षदुःशासनसौख्यलानां कुमन्मपाकेन वृत्तमिययुषः (= whose fortune and life were destroyed by... . Note that part of the predicate is expressed by other words), B. p. iii. 3. 13. [Similarly अश्वरीसुनिगन्धर्वसिद्धविद्याधरीरमैः । वितायमानयग्रससदाश्रमपदं ययुः ॥, B. p. iv. 1. 22.]; “मधुच्युतां (= in which honey was dropping) वाचं B. p. iv. 12. 28. ; “रन्ध्रस्त्रिभुवनैर्द्वयमदीक्षितसत्पथः” (= by whom...), B. p. vi. 7. 2. ; “प्रचलितकरिक्तितचक्षत्रखाघातमिद्रेन्दुनिध्यन्दमानान्तशीतजीवत्कपालावलीसुक्तचखाइहासवसदभूरिभूतपठतस्तुतिः”, Ma. v. 23.

2. Predicative Compounds may be used adverbially : “लोकालोकात्मालसलनपरिलसत्सममाभीधिपूरं” “विद्विष्यन्पूर्वकल्पविभुवनम्” अखिलोत्पातपातालमूलम्”... , Vi. v. 45.

3. Predicative Compounds may be formed with (i) च- or चन्- (before vowels), निर्-, वि-, (= -less), दुर्- (= bad), सु- (= good) : अपुत्रः (= childless) ; अन्यकलत्रः (having no other wife) ; अकिञ्चनः (= without any thing) ; अकुतोभयः (= without fear from any source) ; निर्धनः (= money-less) ; “निर्मनुजः” (= without a human being), B. p. ; “विशोकः, विज्वरः” (= free from grief, fever), Mah. ; सुमतिः.

(ii) with the Numerals : “एकायतनः” (= living in the same place), Mah. ; द्विरक्षः (= having two r's in the name) ; त्रिचक्षः (= three-eye-d) ; चतुर्द्वयनः (= four years old) ; पञ्चाश्वः (= bought with five horses) ; etc.

(iii) स- (rarely सह-) (= with) : सपुत्रः (with son) ; सहामात्यः ; सकर्मकः. स- is occasionally used in the sense of same : समीक्षः. (iv) -मनस् and -कामः (मा, मं) with the Infinitive : रन्तुमनस्, Ki. ix. 1. ; “अवस्थापयितुकामः”, Mah. v. Note in such cases, the Infinitive rejects its final

nasal. (v) उत्- (= uplifted) : “उत्पत्तराजीनि विलीचनानि”. (vi) rarely with अप- (= devoid of), अधि- (= great, many), नि- (= not), प्र- (= gone, passed), अस्ति (= existing, having) : “अपगुणः”, Si. xv. 32. ; “अधि-दीधितिः”, Si. i. 24. ; प्रपर्ण. or प्रपलायः (of trees) ; अस्तिचौरागोः ; निवातः (without wind).

4. The following forms of colloquial Predicative Compounds are given by Native Grammarians as Determinative Compounds under II. 1. 72 : अन्नोत्पिवना (= “eat, drink” i. e. eating and drinking) ; खादतमोदना (= eating and enjoying) ; आहरनिवपा (= gathering and sowing) ; उदरीनक्षत्रा (= drawing and giving) ; अहमहमिका (= crying “I, I”) ; अहिजीडः ; अहिलम्बः ; “एहीडम्, एहियवम् वतते” ; etc.

5. Adverbial and Connective Numeral Compounds are regarded as Predicative Compounds by Native Grammarians (II. 2. 25) : उप-दशाः (= about ten) ; अधिकविंशाः (= more than twenty) ; अदूरविंशाः (= not far from thirty) ; आसन्नचत्वारिंशाः (= nearly forty) ; द्विवाः (= two or three) ; त्रिचतुराः (= three or four) ; पञ्चषाः (= five or six) ; षट्सप्ताः (= six or seven) ; द्विदशाः (= twice ten) ; etc.

Note (i) that such Compounds are used only in the plural (or in Nominal Compounds) in the three genders, (ii) that विंशति becomes विंश (VI. 4. 142.), (iii) that त्रि and चतुर् become त्र and चतुर, (iv) Numerals ending in a consonant reject it and ending in a vowel change it into च (V. 4. 73.), and (v) that बहु remains the same “उपबहुवः”, S. k.

6. In forming Compounds with Adjectives, the special feminine terminations are rejected, but not if they are used as *Substantives denoting females* or as special Names. Pānini gives different rules (VI. 3. 35 to 45), but his rules are observed only within the limits given here : “दृढमक्तिः” (not दृढामक्तिः), R. XIII. 19. But “आनिहृती-सहाया” Pādānka. 1. ; “पाचिकामार्यः”, S. k. ; etc.

The rule applies to Determinative Compounds : “निजयुवतिः”, “अपरशिक्षिणी”, Si. VIII. 10-1. ; “मृच्छांप्राणप्रियतमसखीसङ्गता” (note प्रियतमा becomes प्रियतम because it is an adjective but सखी remains the same because it signifies a female friend), Pādānka. 2. ; “सुन्दरी-जनः” (सुन्दर would mean men), Ki. VIII. 4. ; “विलासिनीबाहुलता”, Ki. VIII. 5. ; “प्रियाङ्गिया”, N. XII. 1. ; “वासितासृज”, R. XIX. 11. ; “हानी-दुग्ध” Bha. (also हानदुग्ध, हान being applied to the goat class and not to male goats only : compare *goat's milk*).

7. In Predicative Compounds, Adjectives are generally placed first (ir. 2. 35-6): कृतकृत्यः ; विहतासिः [मासजातः, सुखजातः, etc. present no difficulty, being Adverbial Compounds].

But प्रिय may be placed last: गुरुप्रियः or प्रियगुरुः. So पाहिताग्निः or चम्प्याहितः, तैलपीतः, etc. (ir. 3. 37.).

8. Pronouns precede Adjectives: सर्वत्रेतः ; तत्प्रथमं ; तदीक-जीवितः.

9. The Locative is generally placed first (ir. 3. 35): कच्छेकालः. Note generally. Hence गङ्गकच्छः.

It, however, follows weapons: दण्डपाणिः ; अस्तिहस्तः.

10. Words ending ई, ऊ, ऋ, generally take क (v. 4. 153.): सवीकः ; वतमदंकः. Note generally. Hence सुधाता, वीखाद, etc.

उरस् and a few other words take क (v. 4. 151): “व्यूरीरकः”, R. 1. 13.; “प्रियसर्पिकः”, S. k.; etc.

Words ending in ण् generally take का in the feminine (v. 4. 152): बहुदण्डिका नगरी ; बहुनामिका ; etc.

11. As the last member of Predicative Compounds, सकृद्यि becomes सकृद्य and अचि becomes अच with reference to one's limbs (v. 4. 113.): दीर्घसकृद्यः ; जलजाची. Note restriction. Hence दीर्घसकृद्यि ऋकटम् ; स्थूलाचा वेद्ययटिः (अचि becomes अच in all Compounds, when not meaning animal eye, v. 4. 76 : गवाचः).

After अ-, सकृद्यि optionally becomes सकृद्य (v. 4. 121): असकृद्यः or असकृद्यिः.

12. अङ्गुलि becomes अङ्गुल with reference to wood (v. 4. 114.), in measurements, and after prepositions (v. 4. 86): पञ्चाङ्गुलं दातुः ; पञ्चङ्गुला यटिः ; etc. But पञ्चाङ्गुलिर्हस्तः.

13. मूर्ध्नि becomes मूर्धे after हि and त्रि (v. 4. 115): त्रिमूर्धे ; त्रिमूर्धे. This is not quite correct: -त्रिमूर्धानः, Vi. v. 13.

Commentators add नेत्र becomes नेत्र with reference to signs. But there being a distinct word नेत्र, it is not necessary to derive “समनेत्र रात्रयः” etc. from नेत्र.

14. लोमन् becomes लोम after अन् and वडिस् (v. 4. 117): अन्लोमः. बहिर्लोमः.

15. नासिका becomes नस except after स्थूल (v. 4. 118-9) and also नस् after खुर and खर (Bhāshya): स्थूलनासिकः, but दृणसः, उन्नसः, विनसा B. v. 8.; खरणसः or खरणाः ; खरणसः or खरणाः.

According to the Bhāshya, विप्रः and विष्णुः are the proper form for विप्रसः.

16. सुप्रात (from प्रातर्), सुश्र (from श्रस्), सुदिव (from दिवा), शारिकुश (from कुशि), चतुरश्र* (from अश्रि : R. vi. 10) are to be noted (v. 4. 120). So दक्षिणेर्ना (from ईर्न = wound) as applied to animals (v. 4. 126), B. iv. 44.

17. The rule about हलि (v. 4. 121) is unnecessary, there being two words हलि and हलः अहलिः or अहलः.

18. प्रजा and मेधा become प्रजास् and मेधास् after च-, इर्-, and सु- (v. 4. 122) : "सुप्रजाः"†, R. vii. 32. ; "दुमेधसः", Si. ii. 26. Vopadeva adds मेधा becomes मेधास् also after मन्द and अल्यः : "मन्दमेधाः".

19. धर्म becomes धर्मन् (v. 4. 124) : "सुधर्मा", Mah. ; विधर्माः.

According to Pānini, the rule holds good only in Compounds of two words. This is not quite correct : सन्दिग्धसाध्यधर्मा ; परमस्सधर्मा, S. k.

20. The following are given as irregular Compounds from जन् (= food, tooth) (v. 4. 125) : सुजन्मा ; हरितजन्मा ; दणजन्मा ; सीमजन्मा.

21. Some words take इ (v. 4. 128) : द्विदृष्टि (= with two sticks) ; उभाहलि (= with both hands) ; उभयादलि (= with both tusks) ; etc.

22. जातु becomes ज्ञ after प्र- and सं- (v. 4. 129) and optionally after ऊर्ह- (130) : प्रज्ञः, संज्ञः, ऊर्हज्ञः or ऊर्हजातुः.

23. धनुस् becomes धन्वन् (v. 4. 132) : शार्ङ्गधन्वा, B. p. But there is a word धन्वन् noted, e. g., in Dhananjaya Kosha and it is not necessary to derive such Compounds from धनुस्. On the other hand, Compounds like शतधनुस् is occasionally met with.

24. जाया becomes जानि (v. 4. 134.) : युवजानिः (= having a young wife) ; "द्वतजानिः", Vi. iv. 5.

25. गन्ध becomes गन्धि (i) after उत्-, सु-, पूति-, सुरभि- (v. 4. 135), (ii) in the sense of *only smelling* (अन्त्याख्यायाम्, 136), and (iii) in compounding (137) : उद्गन्धिः ; सुगन्धिः ; पूतिगन्धिः ; सुरभिगन्धिः ; द्रुतगन्धि भोजनम् ; पद्मगन्धिः (= smelling like lotus).

* But there is a word अल्य which regularly forms these Compounds

† In the Calcutta edition, Mallinātha is made to quote this rule in such a way as to give a distinctly wrong meaning.

The rule is, however, not quite correct, the form न्य being also found : सुन्य आपणिकः, etc.

26. पाद् is found as पाद् after सु-, Numerals, व्याघ्र, and a few other words (v. 4. 138 to 140) : 'सुपात्', B. iv. 17. ; विपात् ; व्याघ्रपात् (a *go-tra*). Hence 'द्वैधाघ्रपाद्', Mah. iv. 7. 12.

There is, however, a word पद् which must not be confounded with पाद् (§ 95. c. d.) and forms like विपाद् (V. p. v. 10. 15) are also to be met with.

27. दन् becomes दत् after सु- and Numerals with reference to age (v. 4. 141), in proper names (143), and optionally after श्वा, चरोक्, चय, चन, यथ, यद्, वराद्, वष (v. 4. 144-5) : सुदत् (f. ती), N. xiii. 8. : षोडत् (= one having six teeth), S. k. ; अयोदती (= a name) ; श्वावदत् or श्वाव-दन् ; 'युद्धदत्', B. iv. 18., or युद्धदन् ; कुड्मलावदत् or -दन् ; S. k.

28. ककुद् becomes ककुद in indicating its state (v. 4. 146.) : अजात-ककुद ; पूर्वककुद (mf.). विककुत् is a mountain (147).

29. काकुद् (= तालु) becomes काकुद after उत्- and वि- (v. 4. 143), and optionally after पूर्ण (149) : उत्काकुद, विकाकुद, पूर्णकाकुद or पूर्णकाकुदः.

30. सुहृद् = friend, दुर्दृद् = enemy.

31. The following Predicative Compounds are regarded as Determinative Compounds by Native Grammarians and the changes of final letters are made according to the Rules of Determinative Compounds :

(1) अति (= exceeding) : "अतिसर्वाणि (= superhuman) वीर्याणि", B. p. 20. ; "अतीन्द्रियज्ञाननिधिः", Si. i. 11. ; "अतिराजः" (जी, जं), S. k. ; अतिशः (श्री, शं) (v. 4. 96.).

(2) उत् (= out of) : "उत्कलः" (ला, लं), Sa. ; उत्पयः (या, यं), B. p.

(3) rarely with निर् (= out of, अव (= put down), etc. : निकौशाब्जिः (= come out of Kausāmbi) ; अवकीकिलः (= cried down by cuckoo) ; पर्यध्ययनः (= tired of study) ; प्राचार्यः (= who has got a preceptor, a pupil) ; अलोमसी, Vāmana) ; अलंकुमारिः (= sufficient for a virgin) ; "अत्यर्थः", R. iv. 12. ; etc.

SECT. II. DETERMINATIVE COMPOUNDS (तत्पुरुष).

32. Determinative Compounds are those in which the meaning of the second member is specifically fixed by the first. They are

- (i) Objective Compounds or those formed by joining an oblique case to the Nominative
- (ii) Adverbial Compounds i. e. Compounds formed by joining Adverbs to Adverbs or Adjectives
- (iii) Nominal Compounds i. e. Compounds formed by joining Adjectives to their Substantives (कर्मधारय),
- (iv.) Appositive Compounds i. e. Compounds formed by Substantives in Apposition
- (v) Definitive Compounds i. e. Compounds formed by joining a Substantive (for comparison) to an Adjective
- (vi) Numerical Compounds i. e. Compounds formed by joining Numerals to Substantives.

Objective Compounds may be formed with all the cases but the Nominative.

33. Accusative Compounds (द्वितीयातस्य रूप) may be formed says Pāṇini with (i) चित, ज्ञात, पतित, गत, च्युत, प्राप्त, आपन्न (11. 1. 24.), (ii) by joining स्वयं (25) or खट्वा in abuse (26) or सानि (27) or words meaning time (29) to Participles in त (25), and (iii) by joining to Substantive the Accusative of Time. The restriction about खट्वा appears to be unwarranted. If it is correct to say e. g. खट्वाद्भ in abuse, it will be equally correct to use it in its literal sense. Rules 25. 27. are unnecessary and incomplete : स्वयं कृतः = स्वयंकृतः (= naturally dead), H. ; स्वयं कृतः = स्वयंकृतः (= done by oneself), K. ; सानि मघः = सानिमघः (= half sunk. But also “सानिमज्जति रत्नौ” K. ix. s., etc.). Rule 28 is either involved in Rule 29 or incorrect, as e. g., Neuter Participles cannot govern an Accusative. Rule 24 is both incorrect and incomplete : पतित cannot govern an Accusative, च्युत is probably never used in such compounds (Vāmāna gives तरङ्गाच्युत, मुहिनाच्युत, which I have not met), and there are several other words with which such Compounds can be formed (e. g. मधुरागामिन् = leading to Ma-thurá, U. ; इन्द्रदिदृक्षुः = intending to see Indra ; इक्षत्रचनः* = wood-cutting, Vi. Rule 29 is correct : सुहृत्सुखं (= pleasure for a moment). It should, however, be borne that *Objective Compounds cannot be indiscriminately formed.*

*Given under Genitive Compounds by native Grammarians.

34. The following examples will illustrate the use of Instrumental Compounds (द्वितीयातत्पुद्गल) : मासपूर्वः for मासेन पूर्वः (= elder by a month. Vāmāna says 'अथादिव चचनात् पूर्वादिभिर्योगे द्वितीया भवति, द्विती वा द्रष्टव्या'. This is a mistake. The Instrumental, here, is the I. of Comparison § 174) (so with चर = younger); मादसदृशः for माता or मातुः सदृशः (so with सन § 209); माघोनः for माघेणोनः (= less by one *Māsha*) (so with होन, विरहित, etc. = destitute of); वाक्कलहः for वाक्का कलहः (= verbal quarrel)*; गुडमिश्रः for गुडेन मिश्रः (= mixed with molasses); आचारमृदुः (= soft in conduct); चङ्चिहतः (= killed by a serpent); परचण्डिन्नः† (= cut with an axe); नीतार्यं (= passable by boats); काकपेयः (= drinkable by crows); क्षीरीदनः (= rice with milk), गुडधानाः (= fried barley with molasses [such compounds are limited to eatables]. Compounds like चरद्वयः (= horse-carriage) are also said to come under this class] (Pānini II. 1. 31-5. Rule 30 does not appear to be correctly understood or explained by the commentators. I think it applies to such compounds as "अणालमन्तरः", N. 1. 137.).

35. Dative Compounds (चतुर्थीतत्पुद्गल) may be formed with the Dative of Interest (II. 1. 36. Vopadeva adds विष्णवे दत्तं विष्णु दत्तं. This is against Pānini and an undoubted mistake. विष्णु दत्तं means विष्णु ना दत्तं but not विष्णवे दत्तं): वृषदाह for वृषाय दाह, रत्ननखाक्षी for रत्ननाय खाक्षी (Vāmāna says such a compound cannot be formed, but it is in ordinary use in many dialects); गोहितः (= good for cattle); etc. [Pānini adds रचित. But I do not think Dative Compounds may be formed with it in any other sense].

36. Ablative Compounds may be formed with words meaning fear, afraid (of), freed, separated, fallen, etc.: इकभीः (= fear of wolves); रत्ननमुक्तः (= released from confinement); स्वर्गमष्टः (= fallen from heaven); etc. (II. 1. 37-8.).

37. Genitive Compounds may be formed in the following senses: जनकसुता (= daughter of Janaka); देवपूजकः (= worshipper of gods); त्रिभुवनविधाता (= creator of the Universe); ब्राह्मणकर्तव्यम् (= Brahmin's duty); भुजयुगं (= both arms) [Compounds like सर्वमहत् = highest of

* Pānini adds निपुण. But it forms Locative Compounds: वाचि निपुणः वाग्निपुणः (§ 214).

† तवत् cannot form Compounds.

all are properly Locative Compounds. With ordinals, such compounds cannot be formed : क्वात्राणां दशमः not क्वात्रदशमः].

38. Locative Compounds (rr. 1. 40-7) : मासदेयस्यम् ; पूर्वाह्नकतम् ; पुरुषोत्तमः (= best of men) ; तीर्थकाकः (= a crow in holy places) ; चातप-
यकः (= dried in the sun) ; स्थालीपकः (= cooked in a pan) ; शास्त्रप्रवीणः
(= versed in the Shastras) ; अक्षशीलः (= skilled in dice) ; गुरुभक्तिः
(= respect for seniors) ; “कान्तारमण्डूकः” (= a frog in the wood), Vi.
v. [It shows that the list given by Vāmana under rr. 1. 43 is not
exhaustive and compounds like नगरवायस, पिण्डीशूर, उदरकिमि may be
generally formed] ; etc.

39. In many of these Objective Compounds, the first member
retains its case-ending * : अश्वश्चाविन् ; जनुषाश्वः ; पुंसाजुजः ; मनसागुहा
(a name: vr. 3. 4.) ; मनसाज्ञायिन्† ; आत्मनेपदम्, भाषा ; परस्मैदम्, भाषा ;
दिनोदासः, घनःश्रेफः (proper names) ; आमुष्यायणः, आमुष्यपुत्रिका, आमुष्य-
कुलिका ; [Pānini and his commentators give other words as दास्याः-
पुत्रः, पितुःपुत्रा, वाचोयुक्तिः, वाचस्पति, but it is not required to regard these
as Compounds, vi. 3. 20-4] ; पातिसमितः ; गेहेशूरः ; सातरिपुरुषः ; गीष्ठेप्रज-
लम् ; कर्णेष्टिष्ठिम् ; कर्णेश्वरचुरा ; कर्णकालः ; उरसिलोमन् ; शरदिजः ; द्विजः ;
प्राष्ठिजः† ; स्वस्त्ररमः ¶ ; कर्णजपः ; पूर्वाह्नितने, -तरे, and -तमे ; यामेवासिन् ; विलि-
शयः ; खिशयः ; युधिष्ठिरः, गविष्ठिरः, त्वचिसारः, अरख्ये तिलकः, etc. (proper and
special names). [Pānini's vi. 3. 11. ‘मध्येगुरुः’ and 13 ‘हस्ते बन्धः’ are un-
necessary as the regular forms are more common and 16 ‘वर्षेजः, शरेजः,
चरेजः, वरेजः’, are extremely rare].

40. Adverbial Compounds : दरविकसत् ; ईषद्रक्तः ; असमर्थः ; अनधिकः ;
“अदृश्यमव्यः” (= what must take place), N. r. 20. ; “अकृष्टपच्यः” (= ripening
without being cultivated), Ki. r. 17. ; “निसर्गदुर्विधः” (= naturally incom-
prehensible), Ki. r. 6. ; “असम्बाधशिवः”, Ki. III. 53. ; “पर्यायचपहृदनट-”

* I omit Pānini's vi. 3. 2 as it is not quite correct. Forms like
कृष्णलम्बः being often met with.

† I omit अज्ञसा, सहसा as they occur only in those forms. The rule
about ओजस् and तपस् is not correct.

‡ Pānini adds कालेज, which is doubtful.

¶ This and the following five words may be also used in the regu-
lar forms.

(= alternately seen and lost sight of at a moment), Vi. v. 1.; पर-
मताः (= more than 100 ; पतिवत्तवत् (= very strongly) ; etc.

41. Nominal Compounds : मध्याह्निकम् (= mid-day) ; सायाह्नः (= afternoon) ; “पश्चिमरात्रः” (= latter half of night), Ki. iv. 10. ; पूर्वकायः (= upper body) ; अपर-, अधर-, उत्तरकायः (= lower body) ; अर्धमासः (= half a monthful) ; द्वितीयमिच्छा (= second prayer). [These are regarded as Genitive Compounds by Native Grammarians, but only to create confusion] ; सर्वदेवः (= all gods) ; केवलवैयाकरणः, महा- (= a mere, a great Grammarian) ; पुराणमीमांसकाः (= old philosophers) ; एकवीरः (= the only hero) ; नीलोत्पलं (= blue lotus) ; पर्शार्द्धः (= lower half) ; सर्ववैद्यः (= good physician) ; कृष्णचतुर्दशी (= dark *chaturdashi*) ; कतरकठः, कतमकठः (= which of the two, which of them, is a Katha : II. 1. 63. But Compounds with कतर and कतम are extremely rare) ; किंसखा, किंप्रभुः (= what sort of a friend, what sort of a master), Ki. I. 5. ; पाप-
नापितः (= a wretched barber) ; “अणककुलालः” (= a good-for-nothing potter : II. 1. 54.) ; कुमारयमना (= a young nun : II. 1. 70) ; “लघुरघु-
पतिः” (= young Raghu chief), Vi. vi. 47.

42. The following Adjectives may be placed last in Nominal Compounds : कडार, गडुल, काण, खच्च, कुण्ड, खञ्जर, खलति, गौर, हड, भिचुक, पिङ्गल, तनु, वटर (Vāmana on II. 3. 33.). Some add a few more : खोड, पिङ्ग, वधिर. Hence कडारजैमिनिः or जैमिनिकडारः.

43. In the following Compounds, the Adjective or Substantive in apposition is placed last : (i) गर्भिणी (= pregnant ; when applied to *quadrupeds*, II. 1. 71) : गौगर्भिणी.

(ii) Terms of Abuse except पाप and अणक [in cursing] (II. 1. 53.) : “राक्षसहतकः” (= the accursed Rākshasa), Mu. III. ; याज्ञिककितवः (= false sacrificer) ; मीमांसकदुर्दुष्टः (= a sceptic philosopher) ; वैयाकरणख-
सूचिः (= a dull grammarian) ; etc.

(iii) The following (II. 1. 67.) : युवखलतिः (= a bald youth) ; युव-
जरती (= a decrepit young lady : Vāmana adds युवजरन्, but it does not come under Pānini's rule) ; युवपलितः (ता, तं) ; युवखलिनः (ना, नं) (= a wrinkled young man, woman).

(iv) पीटा, युवति, गृष्टि, धेनु, वशा, वेहत्, वक्ष्यणी with reference to ani-
mals (II. 1. 65.) : इमपीटा (= a female elephant with tusks *) ; इम-

* पीटा = उभयव्यञ्जना, Vāmana. = स्त्रीपुंसलक्षणा, S. k.

शुक्तिः (= a young she-elephant) ; गीयटिः (= a cow that has had one calf) ; “खड्गिधेनुका” (= a milch female rhinoceros), K. ; “गजवशा” (= a barren she-elephant), D. ; गोवेदन् (= a cow miscarrying) ; गोबन्धयणी (= a cow with a suckling calf).

To the above, Pānini adds प्रवक्तु, श्रौतिय, अष्ट्यापक, धूर्त (= cunning) in Appositive Compounds, but the rule is not quite correct.

I leave out लोका and कतिपय, as the reverse is the truth and if they are found last, they should be regarded as forming Genitive Compounds like other Numerals.

(v) Substantives conveying admiration (II. 1. 76, 62, and 56) : मुखकमल (= lily-face) ; भुजलता (= branch-like arm) ; अश्वनागः or -कुञ्जरः (= an excellent horse) ; गोमतल्लिका or -मचर्चिका (= an excellent cow) ; पुरुषव्याघ्रः (= man-tiger) ; राजर्षभः (= great king) ; “सुनिष्ठपा”, Vi. I. 7. ; “दाशरथिचन्द्रमाः”, Vi. I. 27.

44. Definitive Compounds : “हिमशुभ्रः” (= snow-white), Si. I. 6. ; “नभस्तलस्थानः” (= sky-blue), R. XIX. 6. ; “तप्तकार्तस्वरभास्वरः” (= glowing like heated gold), Si. I. 20.

45. Some Compounds are regarded as Compounds with the middle term understood : शाकपाथिवः (= a king for i. e. fond of vegetables) ; देवब्राह्मणः (= a Brāhman of i. e. attached to gods) ; कुतपसीश्रुतः* (= a physician in blankets) ; अजातील्ललिः (= dealing in goats) ; यष्टिमौद्गल्यः (= with a stick).

46. अन्तरम् (= different) and मात्र (= mere, only) are always affixed to the Substantive they qualify : “राजान्तरम्” (= another king), R. VI. 26. ; “तीरान्तराणि” (= other banks), Ki. VIII. 56. ; “तावन्मात्रम्” (= only that much), Ku.

47. Ending a Determinative Compound, राजन् rejects its final र् (v. 4. 91.) : भोजराजः ; अधिराजः (f. जो †).

48. सखि becomes सख (v. 4. 91.) : प्रियसखः ; “कणसखः ‡”, B. p.

49. गो becomes गव (v. 4. 92.) : “स्त्रीगवी” (= a female cow), Hemādri.

* I omit the rule “मयूरव्यंस्कदाद्यश्च”, II. 1. 72. Those which are Determinative Compounds present no difficulty. Those which are not are treated in other parts.

† अधिराज्ञी (reigning empress).

‡ As a Determinative Compound, it will be कणसखिः or -सखा, according to the Bhāṣya.

50. रात्रि becomes रात्र after सर्व, पुष्प, चर्च, पूर्व, पर, etc. (v. 4. 87.) : पुष्परात्रः, चर्चरात्रः, पूर्वरात्रः, पररात्रः, पश्चिमरात्रः, अतिरात्रः, etc.

51. अहन् becomes अह after सर्व, चर्च, पूर्व, etc. (v. 4. 88.) : पूर्वाह्नः ; पराह्नः (not लृ.), S. k. ; मध्याह्नः ; सर्वाह्नः ; etc.

Otherwise it becomes अह (v. 4. 91.) : पुष्पाह्नम् ; सुदिनाह्नम् ; उत्तमाह्नः ; राह्नः ; रात्रः ; etc. [Note the latter are masculine, II. 4. 29.].

52. उत्तरस् becomes उत्तरस् in the sense of *excellent, best* (v. 4. 98.) : अश्वोत्तरस्म् (= an excellent horse), S. k.

53. अनस्, अयस्, and सरस् take अ and अयस्म् reject न् in *special names* (जातिसंज्ञयीः, v. 4. 94.) : उपानसम् (= a kind of cart) ; मङ्गानसम् (= cook-room) ; कालायसम् (= crude iron) ; लोहितायसम् (copper) ; जल-सरसम् ; मण्डूकसरसम् ; पिण्यायः ; ताम्बायः (= ruby), Si. III. 7.

54. तक्षन् becomes तक्ष after याम and कौट (v. 4. 95.) : यामतक्षः ; कौटतक्षः (= false carpenter, an independent carpenter, according to S. k.).

55. वृन् becomes वृ after अति and of *things* in comparison (v. 4. 97) : आकष्वयः, but वानरवृ (= dog-like monkey), etc.

56. सकृधि becomes सकृध after उत्तर, पूर्व, मन्, and in comparison (v. 4. 98.) : उत्तरसकृधम् ; फलकसकृधम् (= board-like thigh).

57. गी becomes गी after सर्व (v. 4. 100.) : सर्वगी (note the gender).

58. According to old writers (प्राचान्), खारी becomes खार or खारि after चर्च (v. 4. 101.) : चर्चखारम् or चर्चखारि. So in Numeral Compounds as noted hereafter.

59. ब्रह्मन् meaning Brahmin becomes ब्रह्म after countries (v. 4. 104.) and optionally after कु and महन् : सुराष्ट्रब्रह्म (= a Brahmin of Surat) ; कुब्रह्मः or कुब्रह्मा ; महब्रह्मः or महब्रह्मा.

60. छाया becomes छाया when conveying abundance (II. 4. 22.) : “रसुच्छायम्” (= shade of a sugarcane plantation), R. IV. 20. But “कल्पतप्तच्छाया” (= shade of a Kalpatree), R. I. 75.

61. सभा meaning *cabinet* becomes सभ, except after words meaning *king* or *man* (II. 4. 23.) : ईश्वरसभम् ; रत्नसभम्. But राजसभा, चन्द्रगुप्तसभा, etc.

सभा meaning *collection* (24.) becomes सभ : स्त्रीसभम्. But सभा meaning *hall* remains the same : धर्मसभा.

62. सेना, सुरा, छाया, शाला, निशा, may be used in the Neuter (II. 4.

25.) : दीप्तिनम् or -ना, यवसुरम् or -रा, कृष्यक्षायम् or -या, गोब्राह्मन् or -ला, शनिम् or -मा.

63. The rules 60 to 62 do not apply to Nominal Compounds including Negative Compounds with च (II. 4. 19.). Hence परमसिना, चक्षया, महाशाला, etc.

64. अपथ is Neuter (II. 4. 30.), but अपथाः is masculine (V. 4. 72.). So विपथम्, सुपथम्, etc.

Remember these rules are for Determinative Compounds. Hence अपथः (था, थं).

65. महन् becomes महा in Nominal Compounds and before जातीश्च (VI. 3. 43.) : महाशूद्रः ; महाजानीयः. The same rule holds good in Nominal Compounds used predicatively : "महासुजः", R. I. 13. "महद्-गुण." of B. p. I. 16. 1 is explained 'महतां गुणाः यजिन्'. In other Compounds, महन् remains the same : महस्तेवा.

66. अष्टाकपालः (= a sacrifice) or अष्टागवः (द्वी, वं) as applied to carts should be noted. These are Predicative Compounds given under Determinative Compounds in the Bhāṣhya.

67. कन्या becomes कन्य when used in connection with the people of Usinara (a part of Candahar ?) (II. 4. 20.) : सौमनिककन्यम्.

68. उपज्ञा and उपक्रम are used in the Neuter if it is intended to convey their beginning (II. 4. 21.) : पाणिन्युपज्ञमाकाशपकं व्याकरणम् ; नन्दीपक्रमणि मानानि (= measures date from Nanda) ; आदीपक्रमं प्रासादः.

69. Numeral Compounds (not Numerical Predicative Compounds) are used in the Neuter Singular* (II. 4. 1. and 17.) : त्रिलोकं (= three worlds) ; चतुष्वयं (= juncture of four roads) ; पञ्चगवः (= five cows) ; द्विरात्रम् (= two nights) ; त्रिनावम् (= three boats) ; "सहस्रसमं" (= for thousand years), B. p. 4. Note गी, रात्रि, and नौ become respectively गवः, रात्र, नाव in such Compounds (V. 4. 92., 87., 99.).

70. Such Compounds ending in च (IV. 1. 21.) or चा (Kātyāyana) may be used in Feminine Singular, ending in ई : त्रिसूत्री or त्रिसूत्री (= three Sūtras), S. k. I. 4. 64 ; शतमखं or शतमखी (= hundred sacrifices), N. V. 21. ; त्रिलोकं or त्रिलोकी (= three worlds), R. VII. 33. ; दशशतं or दशशती (= thousand), N. ; पञ्चखट्वं or पञ्चखट्वी (= five cots), S. k. ; पञ्च-

* In some names, a Nominal Compound is formed, e. g. : सप्तपथः ; पञ्चगवः.

वटी; दशनाईनाली, N. x. 8. पाद, युग, भुज cannot take ई: पञ्चपादम् (never -ची); चतुर्भुजम्; विभुजम्, Vāmana. The rule has चादि in it, but what चादि includes is not said.

71. Words ending in चम् reject न् and may optionally take ई (Kātyāyana): पञ्चतचम् or पञ्चतची, S. k.

72. As already noted (§ 111), the ई Compounds are very pedantic and should always be avoided.

73. The following Compounds should be noted: द्वायुषम्, त्रायुषम् (v. 4. 77.); द्वाक्षलं or द्वाक्षलि, त्राक्षलं or त्राक्षलि (v. 4. 102.); -खारि or -खारम् (from खारी, as दिखारम् or दिखारि (v. 4. 101.)). The Numerals are given in every Grammar.

SECT. III. CONNECTIVE COMPOUNDS (इन्दु).

74. Connective Compounds are formed by joining two or more Substantives or Adjectives in the same case. They are called Collective Compounds when the whole is regarded as one word and declined in the Singular.

75. Collective Compounds are allowed in the following cases:

(i) of limbs, musical instruments, and components of an army (11. 4. 2.): पाणिपादम् (= hand and foot); पत्थश्चम् (= horse and foot). The word तूर्याङ्ग is, however, understood by commentators as players on musical instruments and Vāmana adds, as examples, 'मार्दङ्गिकपाणविक्रम्', 'वीणावादकपरिवादकम्'. I doubt their correctness.

(ii) of small animals and classes of things (11. 4. 8. and 6.): यूकालिचम् (= lice and nits); दंशमशकम्* (= gnats and mosquitos); घानाशखुलि (= fried barley and barley water); चाराशलि (= awls and knives).

(iii.) of animals opposed to each other (11. 4. 9.): मार्जारसूचकम् (= cats and mice); श्वयगाक्षम् (= dogs and jackals); अहिनकुलम् (= ser-

* There is diversity of opinion as to what is meant by सुद्रजन्तुः "सुद्रजन्तुरनस्त्रिः स्यादथवा सुद्र एव यः। शवं वा प्रसूतौ येषां केचिदानकुलादपि॥", Vāmana.

pents and mungeese); अश्वमहिषम् (= horses and buffaloes); काकी-
लूकम् (= crows and owls).

(iv) of Sudra castes *not thrown out* (II. 4. 10.): तचायस्कारम् (= car-
penters and blacksmiths); रजकतनुवायम् (= washermen and tailors).
Note exception. Hence चण्डालस्युतपः, not -पं (= Chandālas and exe-
cutioners).

(v) the following (II. 4. 11.): गवाश्वम्; गवाविकम्; गवेडकम्; अजा-
विकम्; अजैडकम्; कुजशमनम्; कुजकौरातकम्; पुवपीवम्; श्वचण्डालम्; स्त्रीकुमा-
रम्; दासीमाणवकम्; शाटीपिच्छकम्; उष्ट्रखरम्; उष्ट्रशमम्; सूत्रशक्तम्; सूत्रपुरीषम्;
यज्ञश्वेदः; मांसशीणितम्; दर्भशरम्; दर्भपूतिकम्; अर्जुनशरीरम्; वृषोलपम्;
दासीदासम्; कुटीकुटम्; भागवतीभागवतम्.

(vi) of countries or of rivers *of different genders* (II. 4. 7.): कुरु-
कुरुक्षेत्रम् (the Kuru land and Kuruksheṭra); गङ्गाशोणम् (the Ganges
and the Son); उद्ध्येरावति (the Uddhya and the Irāvati). This rule
does not apply to villages or towns or to countries and rivers of the
same gender and even where it applies, its use is extremely limited.

(vii) of the different schools (चरण) of Veds in re-use (चनुवाद) in
connection with the लुङ् of the Verbs स्या and इ (II. 4. 3. and note):
“उद्गात् कठकालापम्”; “प्रत्यष्टात् कठकौशुम्”.

(viii) of Sacrifices mentioned in the Yajur Veda, not of neuter
gender (II. 4. 4.): अकांशमेधम्; सायाज्ञातिराचम्. Note exception. Hence
इषुवज्जी, राजसूयवाजपेयी, etc.

(ix) of literary titles related to each other (?) (अध्ययनतीतिप्रज्ञाख्या-
नाम्, II. 4. 5.): पदकक्रमकम्; क्रमकवार्तिकम्. This and the preceding
three rules are of very rare application.

(x) *optionally* of beasts, birds, trees, grasses, cereals, eatables
(II. 4. 12.): गोऽश्वम् or गोऽश्वी; गोमहिषम् or गोमहिषा; तित्तिरिक्पिच्छलम् or
तित्तिरिक्पिच्छला; अचन्ययीधम् or अचन्ययीधः; कुशकाः or कुशकाशाः; त्रीद्वियवम्
or त्रीद्वियवाः; दधिघृतम् or दधिघृते. So अश्ववडवम् or अश्ववडवी, पूर्वापरम् or पूर्वा-
परे, अधरोत्तरम् or अधरोत्तरे. [Note अश्ववडवी is masculine, II. 4. 27. It
may be used in the plural, but I think Dikshita is wrong in giving a
form अश्ववडवः].

It is added by Kātyāyana that of *fruits, forces, trees, deer,
birds, little animals, cereals, and grasses, plurals* can alone form
Collective Compounds. Hence बदरामलकम् can never be used for
बदरामलके, त्रीद्वियवम् for त्रीद्वियवी, etc.,

(xi) optionally of qualities and states used without reference to objects (II. 4. 13.) : शीतोष्णं or शीतोष्णे, but always शीतोष्णे उदके ; सुखदुःखम् or -खे ; भगवान् or -वे ; जीवितमरणम् or -वे.

76. The following are exceptions and cannot be used in the singular (II. 4. 14.) : दधिपयसी ; सर्पिर्मधुनी ; मधुसर्पिणी ; ब्रह्मप्रजापती ; शिव-वैश्याणी ; सन्दविशाखी ; परित्राट्(-जक)कौशिकी ; प्रवर्गोपसदी ; यत्नगणी ; इषा-वर्हिणी ; दीक्षातपसी ; अज्ञातपसी ; मेधातपसी ; अध्ययनतपसी ; उल्लूखलसुसले * ; चायज्ञाने ; अज्ञाने ; नृकस्माने ; बाहुमनसि. This is the list given in Kāsi-kā, but many of these do not come under the previous rules.

77. The Collective (singular) form cannot be used when number is specified (II. 4. 15.), but may be used when the number is not clearly specified (16.) : दश दन्तीकाः ; but उपदश (= about ten) दन्तीका or उपदशाः दन्तीकाः.

78. In Copulative Compounds, it is usual to place the shorter syllabic first (II. 2. 34.) : हरिकेश्यो. Also words beginning with a vowel, and ending in च (33.) : उद्वरम् ; ईशगण्यो. Also masculine words ending in इ or उ (32.) : हरिहरौ ; सद्गुणौ. If one word belong to the second class (begins with a vowel) and the other to the third class, it is immaterial which is placed first : इन्द्रायौ ; इन्द्रायू. These rules apply only to Compounds of two words : वीणाशङ्खदुन्दुभय.

79. Kātyāyana adds words containing short vowels should be placed first : कुशकाशम्. Also the elder of brothers and the more honoured of objects : युधिष्ठिराजुनौ, मातापितरौ, अज्ञाने. It should be added that according to this rule, ladies are placed first : जानकीरानी ; "राधामाधवयोः", Gi. ; "शचीपुरन्दरी", R.

80. Kātyāyana also adds that the order of castes, seasons, and signs should be observed in the formation of these Compounds : ब्राह्मणचन्द्रियविद्वद्वाः ; हिमलशिखिरवसन्ताः ; कृत्तिकारोहिण्यो. But the rule does not apply to seasons and signs, if they do not consist of the same number of syllables : योष्यवसन्तो.

81. If the last member of a Collective Compound end in any of the letters of the च classes, or in इ, ए, or ऊ, it takes च (v. 4. 103.) : वाक्त्वचम् (from त्वच्) ; लक्सजम् (from सज्) ; शमीद्वयम् (from द्वयद्) ;

* Printed उल्लूखलसुसलम् in II. 2. 31. and also in Tārānath's note.

वाक्त्विवम् (from लिङ्); ऊचोपानहम् (form उपानह्). Note Collective Compounds. Hence योषधवर्षाग्रदः.

82. In Copulative Compounds, words ending in च् change it into चा before words ending in च्, provided they be of the same *gotra* or of similar knowledge (vi. 3. 25) : होतापीतारौ ; मातापितरौ (also occasionally मातरपितरौ, vr. 3. 32). So पितापुत्री (some add दुहितान्मनी). In Compounds of more than two words, the rule is optional : होद-पोदनेटीद्गतारः or होतापीतानेटीद्गतारः, S. k. Before other words, the rule does not hold good : “पिदमादसुददधाददपतीनां च कल्मषः”, B. p. i. 13. 4.

83. In some Compounds, the last vowel of the first element is lengthened : अग्नीवरणी ; “अग्नीवीमी”, Mah. ; “सूर्याचन्द्रमसी”, Mah. ; “रुद्रादिभू”, Mah. vii. 81. 25. ; “रुद्रापूर्तम्”, Vi. iii. 1. ; “मैत्रावरुणि.”, Vi. i. 25. (from मित्रावरुणी = sun and Varuna). [According to Pānini vi. 3. 26. any Compound of (two) gods changes the final of the first into चा. But it has numerous exceptions in Classical Sanskrit. In vi. 3. 31., he sanctions उवासासूर्यम् from उवस् and सूर्य].

84. The following are irregular : दम्पती or जम्पती (= conjunct) ; द्यावापृथिव्यौ or दिवस्पृथिव्यौ, द्यावाचमी, द्यावाभूमी (= heaven and earth) ; स्त्रीपुंसौ (= man and woman) ; धेनवङ्गुहौ ; चक्षुःश्रोत्रौ ; चक्षुःश्रोत्रौ ; चक्षुःश्रोत्रौ ; दारुगवम् ; ऊर्ध्वश्रोत्रौ (= knee and thigh) ; पदश्रोत्रौ ; नक्तदिवम् ; रात्रिदिवम् ; अहर्दिवम् (= day by day) (v. 4. 77). So अहोरात्रम् [अहोरात्रः is sanctioned by Pānini for a whole day including night, but Astronomers use अहोरात्रम् even in this sense]. It should be remembered that these Compounds should always be declined in the forms given : e. g., वाङ्मनसयोः never वाङ्मनसोः. So अवाङ्मनसगोचरं (not -मनीषीचरं) ; but वाङ्मनःकर्मभिः (not वाङ्मनसकर्मभिः) because it is a different Compound.

85. The following are regarded by Native Grammarians as कर्मधारय : स्नानानुलिप्तः (= bathed and anointed) ; “पीतवर्द्धितः” (= drunk and vomited), Vi. i. 35. ; कृताकृतः (= done and not done i. e. half done) ; “दग्धवर्द्धितः” (= half-burnt), D. vi. ; “लघालघा.”, Ma. v. 13. ; नीललोहितः (= red and blue) ; दक्षिणपूर्वा (= north-east) ; उच्चालघः (= high and low), “उच्चालघाः प्रशंसावाच.”, D. vi. ; “निष्प्रव.” (= found out and collected), Vāmana.

SECT. IV. INDECLINABLE COMPOUNDS.

86. Indeclinable Compounds may be formed in the Nenter Singular Accusative with the following Prepositions and words used like Prepositions.

(a) Words ending in **चच्** meaning direction (rare): “ग्राम्चान्” (= to the east of the village), Kásiká; “ग्राम्चारवेदिनिनिवेष्टितपुष्पकुचाम्”, R.

v. 63. Note that they may form Compounds with Adjectives.

(b) **चदि** (= in, on, about : very rare): “चदिरज्जनि” (= at night), “चदिविटपि” (= about the tree), Si. VII. 52, 35.; “चदिस्त्रि” (= about women), Kásiká. Note that words ending in a long vowel shorten in this Compound (§ 55.).

(c) **चनु** (= after, behind, along, every and rarely = in, to): “चनुवपुस्” (= on the back), “चनुनदि” (= along the river), “चनुगिरम्” (= on the mountain), “चनुरहसम्” (= to a secluded place), Si. VII. 21, 24, 1, 50.; “चनुनिचम्” (= along with the sun), Si. IX. 17.

(d) **चन्त्** (= within, in, amidst : rare): “चन्त्सेनम्”, Si. XVIII. 13.

(e) **चप** (= except: very rare. In the sense of *-less* common: “चपपयोविशदं”, Ki.): “चपचिगतम्” (= except in Trigarta), Kásiká.

(f) **चमि** (= to, towards, on, in : very rare): “चमिभर्त्”, Si. IX. 79.; “चम्यश्चस्” (= in water), Si. VIII. 1; “चम्यग्नि ब्रह्मभाः पतन्ति”, Kásiká.

(g) **चा** (= from : up to): “चानीपालं प्रजाः” (= people including even cowherds), K. (vide § 247).

(h) **उप** (= near): “उपसन्ध्याम्” (= about evening), Si. IX. 5. In Sa. VII. 27., उपवन(-म्) is explained वने. But this is doubtful. उप-यनम् from चन् under v. 4. 77.

(i) **परि** (= except: obsolete): “परिचिगतम्”, Kásiká. Also in the sense of *in*: very rare: “परिनामि”, Si. XIII. 11.

(j) **पारे** (= on the coast of: very rare): “पारेजलं गौरनिधेरपश्यत्” (= saw on the sea-coast), Si. III. 70.

Dikshita tries to be original in illustrating Pānini's II. 1. 18. “पारेमञ्चे षड्भा वा”, but I fear he is wrong. It means “पारे and मञ्चे optionally with the Genitive”. Hence Vāmana correctly illustrates “पारे गङ्गायाः” or “पारेगङ्गम्”. But पारेगङ्गात् and similar forms exceeding-

ly doubtful, notwithstanding Pānini's *ir.* 4. 83, which does not override special rules.

(k) प्रति (= every : rarely = towards, against) : “प्रतिक्षणम्” (= every moment), *K.* ; “प्रतिमासम्” (= every month), *N.* ; “प्रतिगवाक्षसूक्ष्म”, (= to the window), *Si.* ix. 2. ; “प्रतिपदसंयमिताष्टकाहताक्षी”, *Si.* vii. 36. प्रत्युरसम् from उरस् under Pānini v. 4. 82.

(l) मध्ये (= in the middle of : very rare) : “मध्येसमुद्र” (= in the middle of the ocean), *Si.* iii. 33. ; “मध्येनौवि”, *N.* xx. 142.

(m) बहिस् (= outside of : rare) : “बहिर्वनम्”, *S.* k. ; “बहिर्गामम्”, *Kāśikā* ; “बहिर्विकार”, *Si.* i. 33.

(n) यथा (= as, according to) : “यथायथ” (= in proper order), *Ki.* viii. 2. ; यथास्व (= individually), *Ki.* xiv. 43. ; “यथोत्तरेष्वा हि गुणेषु कामिनः”, *Ki.* viii. 4.

(o) यावत् (= as much as) : “यावच्छक्तिः” (= as much as lies in one's power), *K.* ; “यावत्संसारमखल”, *Si.* xiv. 87.

Vāmana also notes with कृति and तत् “कृतिपाणिनि”, “तत्पाणिनि”, but such Compounds *I have not met*.

To the above are added सु (= well), स (= with), निर (= without), दुर् (= not well, not easily), अति (= beyond, over). But properly speaking, they form Predicative Compounds, the *N. Sing.* etc. of which is used adverbially (§ 270. B.) : अतिमानुषम् from अतिमानुषः (बौ, ब') (= superhuman) ; दुर्धनम् from दुर्धनः (ना, न') (= when the Yavanas are not well) ; निर्मलिकम् from निर्मलिकः (का, क') (= without a fly) ; सशोकम् from सशोकः (का, क') (= with grief) ; सुमद्रम् from सुमद्रः (द्रा, द्र') (= where the Madras are not well).

It should, however, be remembered that सङ् and not स is prefixed to words expressing time to form Indeclinable Compounds (Pānini vi. 3. 81.) : “सङ्पूर्वाह्णम्”, *S.* k. But the utility of this rule is very questionable as such Compounds are extremely rare.

87. Note that निरि may optionally become निर (Pānini v. 4. 112.). So नदी, पीर्णमासी, चायहायणी, and words ending in a hard or soft consonant may optionally end in च (v. 4. 111.) : “उपनदम्, उपपीर्णमासम्”, उपायहायणम्, उपसमिधम्, etc.”, *S.* k.

अनुरहसम् and अवरहसम् from रहस् come under v. 4. 81. and अनमसम् under v. 4. 83. Under Pānini v. 4. 107. जरद् and a certain other words take च in this Compound. The commentators give the follow-

ing list : शरद्, दिग्, मनस्, चेतस्, हिमवत्, चतुर्, दृग्, उपानद्, दिग्, चनस् (Vopadeva reads चयस्), चनुकुद्, विग्, यद्, तद्, त्वद्, कियत्, विपाग्. Hence we have always उपशरद्म् (never उपशरत्), प्रतिदिग्म् (never प्रतिदिक्), etc. In the printed Mugdhabodha, I find उपविद्म् and no mention of दृग्. Very likely, it is a misprint. जरा becomes जरस् : “उपजरस्म्”, S. k.

Words ending in च्च्न् reject न् in this Compound, but if neuter, may retain it optionally (v. 4. 103-9.): “प्रतियुज्म्”, Si. viii. 35. (never प्रतियुव), but अधिकर्म्म or अधिकर्म्मम्, चनुवर्म्म or चनुवर्म्मम्, etc.

88. The following Compounds should be noted : “प्रत्यक्षम्, समक्षम्, चक्षम्” (= before the eyes of) ; “परोक्षम्” (= on the back) from परोक्षः (चा, चं). The form चक्षि is not found in such Compounds. To these may be added उपगुणम् from गुण्, (v. 4. 77.) which is, however, a rare Compound.

89. Compounds like दण्डादङ्घ्रि (with sticks), भुजाभुजि (= arm to arm) should be noted : “सुलीमुष्टि कक्षाकवि प्रहरणप्रक्षेपमूढात्मभिः”, Vi. vi. 31. ; “ब्रह्मी बाह्वाहवि व्याहजेताम्”, Si. xviii. 12. Note that (i) such Compounds end in ङ्, (ii) that the original word is doubled and the final vowel of the first lengthened, and (iii) that the last u is gun. ed, if it ends in it.

90. Occasionally these Compounds are found also in the Instrumental and in the Locative (Pānini II. 4. 84.): “चनुक्रमेण” (= according to order) ; “उपशरद्”, B. vii. 14. Vopadeva's rule that the Accusative may optionally be used for them (375. औपयोगा) is certainly wrongly worded.

91. According to Pānini II. 4. 83. the Accusative cannot be used for the Ablative in the case of words ending in च्च्. The Commentators add ‘उपग्रामात्’ (= from near the village), ‘उपकुत्रात्’, etc.

This implies (1) that, in the case of these words, च्च्स् may be used for the Noninative, the Dative, the Genitive, (2) that in the case of other words the same form (such as उपस्त्रि) may be used also for the Ablative, neither of which is correct. These Compounds never express the sense of the Nominative, the Dative, or the Genitive and rarely of the Instrumental and it is the rule to express the sense of the Ablative by the regular Ablative and not by joining prepositions to the Ablative.

92. According to Pānini II. 1. 9-10, such Compounds can be formed with -प्रति (= mere मात्रार्थे or = little, according to Vāmana), शकप्रति, सूपप्रति and in gambling, by adding परि to चक्ष, शलाका, and numerals: “चक्षपरि, शलाकापरि, एकपरि, द्विपरि, त्रिपरि, परमेष्ठ चतुपरि”. But such Compounds are quite obsolete in Classical Sanskrit. Vāmana seems to restrict the last to the game पक्षिका and explains चक्षपरि = “अक्षेणेदं न तथा वृत्तं यथा पूर्वे जये”.

93. Pānini's II. 1. 19. to 21. (द्विगुणित्याकरणम्, एकविंशतिभारद्वाजं, पञ्चनदम्, etc.) are omitted, as they do not treat of strictly Indeclinable Compounds.

94. Under Pānini II. 1. 17., Vāmana notes the following words as Indeclinable Compounds: तिष्ठद्वयम्; वृद्धद्वयम्; आद्यतीतयम्; खलिवसम्; खलियवम्; लनयवम्; लूयमानयवम्; पूतयवम्; पुण्यमानयवम्; संहृतयवम्; संज्ञियमाणयवम्; संहृतवसम्; संज्ञियमाणवसम्; समभूमि; समपदाति; स्वप्नम्; विषमम्; निषवसम्; दुष्वसम्; अपरसमम्; आद्यनीसमम्; प्राज्ञम्; प्रथम्; प्रदक्षिणम्; अपरदक्षिणम्; संप्रति; असंप्रति; पापसमम्; पुण्यसमम्. But a few of these are primitive words and the rest Adjectives used adverbially in the neuter.

SECT. V. GENERAL REMARKS.

95. सरजसः (सा, सं) comes from रजस् (v. 4. 77.). Dikshita says it refers only to the Indeclinable Compound but forgets that the Adverb सरजसम् is derived from the Adjective सरजसः (सा, सं). Ki. x. 20 has “सरजसतामवनेरपा निपातः”.

आयुस् becomes आयुष after पुरुष: “पुरुषायुषज्जीविष्यः”, R. I. 63.

निःश्रेयस (subs.) is from श्रेयस्: “निःश्रेयसकरीः क्रियाः”, Ri. xi. 19.

जातोच्च, महीच, वृद्धोच्च are from उच्चन्: “वृद्धोच्चमवहितं”, Ku. v. 70.

The same rule says गीष्ठश्च is always used for गीष्ठाश्च.

96. वर्चस् takes च after ब्रह्मन्, राजन्, इक्षिन्, and पण्य = praise-worthy (v. 4. 78. and emendation): “हेतुसद्ब्रह्मवर्चसम्”, R. I. 63.; इक्षिवर्चसम्, etc.

97. तमस् becomes तमस in the following Nominal Compounds (v. 4. 79.): अवतमसम्; “सान्द्रतमसत्तमसम्”, Si. ix. 22.; दुमान्तमसि, Vi. vii. 12.

98. वसीयस् and वेषस् take च after व (v. 4. ६०.) : वःषेयसम्, वीवसी-यसातः..., D. II. [This is wrongly printed वीवसीयायातः... Compare Vopadeva].

99. द्विसात्रा (= twice as much), त्रिसात्रा (= thrice as much) are applied with reference to altars (v. 4. 84.).

100. चरन् rejects न् after prepositions (v. 4. 85.) : प्राञ्चः (= a car). So प्रत्यञ्चं शकटं, etc.

101. लीमन् and सामन् reject their final after प्रति, अगु, अव (v. 4. 75.) : अवसामम्, अगुलीमम्, प्रतिलीमम्, V. p.

102. भूमि becomes भूम after कृष् (कृष् reads Vopadeva), उदक्, पाण्ड्, and numerals (addition) : कृष्भूमः, उदग्भूमः, पाण्ड्भूमः, द्विभूमः प्रासादः. These seem to refer to Predicative Compounds : “अवाप्तवान् सप्तमभूमि-माने”, N.

103. पञ्चनाभः (= Vishnu and a Jaina God), पञ्चनदम् (= the Panjaub), सप्तगोदावरम् (= a Country), are also added. According to the commentator, नदी and गोदावरी take this form after any numeral.

104. पथिन् becomes पथ in Compounds (v. 4. 74.) : दक्षिणपथः, “प्रतिपथगतिरासीत्”, Ku. III. 76. Wilson notes a word पथ under what authority I know not.

105. चक्ष् and अप् take च (v. 4. 74.) : चर्चः or -र्चम् ; विमलापं सरः. चक्ष् is applied only to students and वक्ष् च to students and Vedic charana. Hence चक्ष् साम, वक्ष् क् सूक्तं.

The following Compounds from अप् should be noted : अनृपः (= marshy land : vi. 3. 98.), द्वीपम्, अनरीपम्, समीपम्, प्रतीपम् (67.), प्रेपम् or प्रापम्, परेपम् or परापम् (Bhāshya).

106. धुर् becomes धुरा except after चक्ष (चक्षे, v. 4. 74.) : राजधुरा (= regal burden) ; महाधुरा. But चक्षूः. Dikshita understands the rule to include such examples as “द्विधूरचः”.

107. The changes of final letters noted in this Appendix do not take place after सु (= good), अति (= great, not exceeding), किम् in decrying, and the Negative in Nominal Compounds (v. 4. 69. to 71.) : सुराजा, अतिगोः (but अतिगरः in the sense of *greater than a cow*), किंसजा, अपयः (also अपयम् under a special rule).

Note Nominal Compounds. Hence किंराजो दिशः ; अपुरं शकटम् ; etc.

108. ऊ becomes क्त in Nominal Compounds (i) before vowels (vi. 3. 101.), (ii) before रय and रद (102.), and before दण (= grass : 103.) :

कद्वः (= a bad horse); कद्वयः; अकद्वदः (= not a bad speaker), Si. xiv. 1.; कद्वयं. कद्वयः from चि is added in the Bhāshya.

कु becomes का before पय and अच (104.): कापयः (= bad road); काचः (= bad dice or bad-eyed). Also in the sense of slight (105.): काजलम्; काजम् (= slightly acid). Note, this change occurs even before vowels.

Note the following: कुपुत्रः or कापुत्रः; कवीण, कीच, or कद्वण (103-7.).

109. स- in the sense of same is used in the following Compounds (vi. 3. 84-9): सज्जीतम् (= of the same lustre); सजनपद (= of the same country); सराचि; सनाभि; सनामन्; समीच; सद्य; सस्थान; सवयं; सवयस्; सवचन; सवन्तु; सगर्भ (= of the same womb); सतीर्थ (having the same preceptor); सन्नम्यचारिन् (= fellow-student); सपचः; सयूयः; सनुयः; सद्व्यं; सद्व्य; सद्वच; सीदर (also सहीदर); सीदर्य (also समा-जीदर्य).

110. इटका, इषीका, माला shorten their final vowels before चित्, तूल, चारिन् respectively (vi. 3. 65.): इटकचित्; इषीकतूलम्; उत्पलमाल-भारी.

111. अन्त्य becomes अन्त्यत् before आशीः, आमा, आत्या, आस्थित, उत्पुत्र, राग, ऊति, कारक, ईय, but not if in the Genitive or Instrumental Case except as regards कारक (vi. 3. 99.): अन्त्याशीः (but अन्माशीः in the sense of अन्त्यस्य or अन्त्येन आशीः); अन्त्यदुत्पुत्र; अन्त्यदीय; अन्त्यत्कारक even in the sense of अन्त्यस्य कारक.

With अर्थ, it forms both अन्त्यदर्थः and अन्त्यार्थः (vi. 3. 100.).

112. उदक becomes उद् in names (vi. 3. 57.): उदनीचः; “अच्छीद”, K.; “श्रीलोदम्”, Mat.

Also before वाच, वाहन, पेश, -धि (58.): उदवाचः, उदवाहनः, उदपेश, उदधिः.

It optionally becomes उद् before vessels for water beginning with a single consonant (59.) and before मन्त्र, चीदन, सक्त, विन्दु, वज्र, भार, हार, वीरध, ग्राह (60.): उदकुम्भः or उदककुम्भः, उदमन्त्रः or उदकमन्त्रः, उदगाहः or उदकगाहः, etc. In other Compounds, उदक remains unchanged: उदकस्थाली.

113. हृदय becomes हृद् before लेख (adj.), लास, -य (adj.), -च (vi. 3. 50.) and optionally before शोक, रोग, and -य (subs.) (51.): हृदलेख (= heart-touching: but as subs. हृदयलेखः); हृद्लासः; हृदय; हृदयम्; हृदयः; or हृदयशोकः; हृदरोगः or हृदयरोगः; हृदयार्थम् or हृदयवत्.

There is, however, a word हृद् and it is unnecessary to derive these

Compounds from हृद्य. So “हृद्यान्”, B. p. i. 6. 2. 3.; “श्रीकेन शुष्यहृद्यहृत्सरीजो हृतप्रभः”, B. p. i. 15. 2.

114. The following form पद (पाद according to Pānini vi. 3. 56.) should be noted : पदातिः, पदाजिः, पदमः, पदिकः; पतिः; पद्याः (= gravel); पद्वतिः; पदकाविः; पच्छः (= foot by foot: of the Ricks, otherwise पादशः); पद्योषः or पादद्योषः; पन्थियः or पादमियः; पच्छन्दः or पादशन्दः; पन्थिकः or पादमन्थिकः.

115. In some words, the final of the first word is lengthened : विश्वामित्रः (a sage, but विश्वमित्र in ordinary senses : vi. 3. 130); विश्वानरः (a name : 129); अष्टापदम् (gold, but अष्टपदी etc. : 125); एकचित्तिकः (from चित्तिः : 127); परीपाकः or परिपाकः (122); प्रतीकारः or प्रतिकारः; ऊषीवल्हः (= cultivator : 118); अनरावती (= paradise : 119.); शरावती (= a river : 120); etc.

Rule 121 is obsolete. Rule 123 is incorrect, विक्राश being always met with : “विक्राशनीयुर्जगतीशमार्गणा”, Ki. xv. 52.

Commentators add शपदः, शपुच्छम्, शवराहः, शकुन्दः, शकणः, शदानः, शार्दूपा.

116. Some insert सु after the first word : कुलुन्सुहः (= coriander, but कुलुन्सुह = bad ebony fruit : vi. 1. 143); अपरस्वरः (रा, रं) (= without interruption, but अपरपरा = others : 144); गीषदं in figurative senses (but गीषदं = cow's foot : 145); आस्यदं = seat (but आपदापदम्* = great misfortune : 143); आश्चर्यम् = wonder, wonderful (but आश्चर्यः etc. in ordinary senses : 147); अस्करः = ordure (but अस्करः = sweepings : 143); अपस्करः = part of a carriage (but अपस्कर as an adj. : 149); विकिरः = bird (विकिर in general senses including that of विकिरः : 150); प्रतिक्रमः = helper, front-goer (but प्रतिक्रमः etc. = whipped : 151); प्रकृष्व. = a sage (but प्रकृष्वः a country : 152); हरिचन्द्रः (= a king but हरिचन्द्र as a proper name : 153); मस्करः = bamboo (मकरः crocodile : 154); मस्करिन् = mendicant (मकरिन् = sea : 154); कासीर, अजस्तुन्द, names of towns (otherwise कासीर, अजस्तुन्द : 155); कारस्कर = a tree (but कारकरः = artisan : 156); पारस्कर (= a country), वनस्यति (= tree), वृहस्यति (= Vrihaspati), प्रायश्चित्तम्-ति (= expiation of sin), तस्करः (= thief : otherwise तत्करः), किक्षिन्ध्या, etc. (157).

* आपद becomes शपद under 81.

117. Some insert न् : सत्यहारः ; कुचिन्धरिः, तिमिङ्गलः, रात्रिचरः or रात्रिचरः, रात्रिमटः or रात्रमटः, etc. (vi. 3. 70-1.).

118. Some roots lengthen the vowels before them in क्तिप् Compounds. Pānini notes नह्, हत्, हव्, व्यध्, रुच्, सह्, तन् (vi. 3. 116) : उपानत्, नीहत्, प्राहट्, मर्मावित्, नीरुक्, ऋतीषट्, परीतत्. He might have वीहत्.

119. In some Compounds with कर्ण, the final of the first member is lengthened (vi. 3. 115) : द्विगुणकर्णः.

120. Some words shorten their final vowel optionally : भूकुसः or भुकुसः, भूकुटिः or भुकुटिः, etc. In Some names, the vowel is always shortened (vi. 3. 63.) : कालिदासः, चण्डिदासः.

121. The following are to be noted (vi. 3. 109) : पृषोदरन् from पृषत्, वलाहकः for वारिवाहकः, दक्षिणतारन् or -तीरन्, उत्तरतारन् or -तीरन्, etc. ; *हवी (= seat of ascetics from हुवत्) ; दूषाशः (from दुर् and नाश) ; दूडमः (from दुर् and दम्) ; दूखः (from दुर् and ध्या) ; दूडाशः (from दुर् and दश् to hurt) ; मांस्याकः or सांसपाकः ; etc.

122. Words ending in न् reject न् before other words in Compounds (viii. 2. 2.) : राजान्नः ; ब्रह्महत्या ; कामिजनः. अहन् becomes अहर् (viii. 2. 68) : अहर्दिवसः.

123. Words ending in च classes or श, ष, ह take the form of the Nominative : वागीशः ; ऋक्सानि ; सग्वरः ; दिक्पतिः ; “अवनिभ्रूयाजस्रवंशदेहन”, B. p. : 8. 43. अनुडह् becomes अनुडुत् (viii. 2. 72) : अनुडुद्वयः.

124. Words ending in the affix वस् or root खस् or ध्वस् change स् (or न्स्) into त् (viii. 2. 72.) : विद्वान् ; पर्यञ्जसमयः.

Words ending in इस्, उस् remain unchanged before क, ख, प, फ (viii. 3. 45) : सर्पिष्कुण्डिका ; आनुपुनः.

Words ending in अस् remain unchanged before derivatives of कृ to do and कम् to desire and before कंस, कुम्भ, पात्र, कुशा, कर्षी (viii. 3. 43.) : अयस्कारः ; अयस्कंसः ; अयस्यात्रम् ; अयस्कर्षी. So णधस् and शिरस् before पद (47) : अथस्यदम् ; शिरस्यदम्.

The last three rules are restricted to words forming the first member of a Compound : महासर्पिःकुण्डिका ; हृदयःकुम्भः ; परमशिरःपदम्. But the restriction is hardly observed.

Affixes ending in इन्, उन् remain unchanged before क, ख, प, फ (viii. 3. 41.) : दुष्कृतिः ; निष्प्रायुहः (हा, ह्).

* This and the following Compounds are rare. Compounds by Irregular Sandhi given in ordinary grammars not given here.

In other cases, the rules of विसर्गसन्धि apply : वयोऽतीतः (ता, तं) ; मनोरथः ; वयःस्थ. ; मनोऽध्यातः ; etc.

125. Words with a root ending in ण्, such as प्रशान् (= quiet) change it into न् (VIII. 2. 94) : प्रशान्वातः.

APPENDIX B. ON THE PECULIARITIES OF SOME VERBS.

N. B. Pāṇini's rules are not observed by old writers : “स्त्रियोऽपि यत्तु युध्युः”, V. p. v. 23. 11. ; “नामानि शृणुषु ङ कपदिने”, “इह देवः सपदीकः समालोडयधीचज”, क्रीडते ऋषिकन्याभिः”, “तपते तप्यते पुनः”, Mah. XIII. 14. 26., 61., 161., and 59. ; “विक्रीणतां वा विहितः”, Y. II. 253. ; “तांश्च विक्रमसे जेतु”, Mah. II. 5. 62. ; “नारमन् तत्र तत्रास्य दृष्टी रूपविरागिता”, “अवाद्यंश्च नन्धर्वा वाद्यानि विधानि च”, Mah. XIII. 19. 99 and 46 ; “रूपं विकुरुषे कथं”,... 20. 2. ; “स्त्रियस्त्रिष्ठन्ति मर्दंषु”,... 38. 16. ; “वच्चयन्तीह मानवान्”,... 39. 5. ; “शुश्रूष आतरं ज्येष्ठं”, “सर्वा आमन्त्रयामि वः”, Ram. II. 39. 5. and 38. 47. ; “प्रातिष्ठं दिशसुत्तना”, “अपश्यन् सहसोत्तस्थे”, “एवं यतनं विजने”, B. p. I. VI. 10., 19., 21.

If the prepositions noted below are not joined to their Verbs, but used as pure prepositions (कर्मप्रवचनीय chap. XVI.), the rules do not apply : “दिवत्तं प्रति युयूषते” (but प्रतियुयूषति), Kāśikā.

SECT. I. ATMANEPADI.

1. With the preposition व्यति- denoting interchange : “वियति व्यत्यन्तातां मूर्ती हरिपयोनिधी”, B. VIII. 3. ; व्यतिभवतेऽर्कमिन्दुः”, Vopadeva.

But this rule does not apply to Verbs denoting *motion, laughing, talking, striking, killing, etc.* (Pāṇini I. 3. 15. and note) : “व्यत्येताश्चोत्तमं मार्गमर्केंद्रेन्दुनिषेवितम्”, B. VIII. 3. ; “व्यतिसर्पन्ति, व्यतिहसन्ति, व्यतिजल्पन्ति”, Vopadeva ; “व्यतिघ्नतीं पथि घ्नन्”, B. VIII. 5.

Nor with the words अन्योन्य, इतरतर, परस्पर (I. 3. 16 and note) : “अन्योन्यं च व्यतियुतः”, B. VIII. 6. (the use of च before the verb is poetical licence) ; “परस्परस्य व्यतिमुनन्ति”, Vāmana.

2. विच् with the preposition नि : “निविशते यदि शूकशिक्षा पदे”, N. ; “अभिजिनिविशते”, K.

3. जि with वि- and परा- : “विजिग्ये तं राजा”, Vi. iv. 19. ; “खं पराजव-
मानोऽसौ”, B. viii. 9.

4. दा with आ- (unless it means *to open* when it may be conjuga-
ted in both Padas like दा, अनाख्यविहरणे of I. 3. 20. simply removing the
restriction and not making it exclusively Parasmaipadi) : “आदा-
ख्यमानः प्रमदानिषं तत्”, R. vii. 31. ; “आददानः करेण”, Ku. vii. 1. ; “न
व्याददाख्याननमव ख्यु.”, Ki. xvi. 18. ; “व्याददते पिपीलिकाः पतङ्गस्य सुखं”,
Vāmana ; व्यादने विहगपतिमुखं सखीय”.

5. क्री with परि, वि, or अव : “परिक्रीणानमुत्थितम्”, B. viii. 8. ; “वः
पुनस्तानि विक्रीणीतेऽवक्रयं (क्रीणीते) वा”, Mi. on ii. 243.

6. क्रीड् with अनु-, आ-, परि-, सम्- : “परिक्रीडस् सागुषु । साध्यगुक्रीड-
मानानि पश्य हन्तानि पलिषाम्”, B. vii. 10. ; “संक्रीडन्ते मणिभिरमरप्रार्थिता यच्च
कन्याः”, Me. ii. 6. Vopadeva adds अव : अवक्रीडते.

संक्रीड् in the sense of *rat'liny* is Parasmaipadi : “संक्रीडन्ति मकटाणि”,
Vāmana.

7. आगम् in the causal in the sense of *bringing on, passing on* :
“आवदागमयतेऽय नरेन्द्रान्”, N. v. 1. ; “आगमयते कालं”, Vopadeva.

सं+गम् = *to meet, pair, fit* : “संजग्माते तावपायानपेक्षी”, Si. xviii. 1. ;
“प्रकृतव्यावृत्त्यर्थेय तुष्ट्यो न सकृच्छते”, S. i. 3. 8. If used actively, which
is extremely rare, it will be Parasmaipadi : “खग संगच्छति यद्दिनाधिप”,
N. ii. 58. If another preposition intervenes, it will not be A. : “रक्तं
समागच्छतु काचनेन”, R. vi. 79.

8. सं+श्रु : “हितान्न यः संश्रणुते स किंप्रभुः”, Ki. i. 5. ; “रक्षासीति पुराणि
संश्रणुमहे”, An. vi. 24. Dikshita finds fault with the last example, as
the verb is used transitively, but it is always transitive with the
object expressed or understood.

9. सं+विद् = *to know well, to recognize* : “असंविदानस्य मनेश् संविदा”,
Ki. xviii. 42. ; “पितरावपि यावन्मो न प्रतिसंविदाते”, D. iii.

10. प्रच्छ् with आ- or सम्- : “आप्रच्छस् प्रियसखमसु” Me. i. 12.

11. ख्या with प्र-, अव-, सम्-, and rarely with वि- (i. 3. 22.) : “हरि-
हंरिप्रख्यमय प्रतस्य”, Si. iii. 1. ; “न शारुनेऽवास्थित यो गुरुषां”, B. iii. 14. ; “न
नत् संख्यास्यते कार्ये”, B. viii. 11. ; “अवापरे प्रत्यतिष्ठते”, S. 4. ; “यथाप्रेर्जलतः
सर्वा दिशो विस्फलिङ्गा विप्रतिष्ठेरन्”, S. 10. ; “आत्मकस्येन व्यवतिष्ठते”, P. d. 5.

12. ख्या with उत्- and उप- in *figurative* senses : “उत्तिष्ठेत् वधाय नः
परिभवधौटेन चेत्यश्वना”, Vi. iv. 6. ; “उत्तिष्ठमानम् पर.”, Si. ii. 10. ; “सुखं
कृतिभिरध्याभिरुपतस्ये सरस्वती”, R. iv. 6. ; “वनर्द्धतेयमधेयं मामुपतिष्ठते”, U. ii.

Note figurative senses. Hence “पीठादुदतिष्ठन्”, Si. i. 12. ; वसति-सुपतस्यः”, Ki. vi. 29.

Used intransitively, उप+स्था is Atmanepadi : “चय्यसुपतिष्ठस्य”, B. viii. 14. But it is another form of the same rule.

Kátyayana's emendation is unnecessary : निचः प्रसुसुपतिष्ठते (= waits on) or उपतिष्ठति (= attends).

13. स्था in figurative senses (rare) : “संशय्य कर्णादिषु तिष्ठते यः”, Ki. iii. 14. ; “त्वयि नलिष्ठते प्रीतिस्तुभ्यं तिष्ठामहे वयं”, B. viii. 12. But तिष्ठतां तपसि पुण्यमावृजन्”, Ki. xiii. 64.

14. स्था with चा- in the sense of *asserting, affirming* (rare) : “नित्यं शब्दमातिष्ठते”, Vopadeva ; “चागमी गुणवृद्धातिष्ठते”, Kásiká.

15. शप् in the sense of *cursing, swearing* (intrans.) : “शपमानाय न चेदिभृभुजे”, Si. xvi. 25. ; “ताभ्योऽशसत कामिनः”, B. viii. 33.

16. इन् with चा- : “चाजघ्ने विषमविलोचनस्य वचः”, Ki. xvii. 63. ; “चावृध्वं ना रघूतमं”, B.

In the Bháshya, it is laid down that the Pánini's rule applies only when the verb is used intransitively or with reference to one's own limbs : “चाहते उदरं”. Grammarians follow this dictum and find fault with the above uses. The same remarks are made with reference to चा+यम् : “चायच्छति कृपाद्रश्च”, but “चायच्छते पाणि [स्त्रं]”.

17. यम् with उप- in the sense of *accepting, marrying* : “उपायंसत नासवं”, B. viii. 33. ; “नोपवेने यदस्यां”, R. xiv. 87.

18. यम् with सम्- in the sense of *having intercourse with* : “दास्या संयच्छते कामुकः”. But Vámana explains it differently : “कामुकः सन् दास्ये ददाति”. Hence B. viii. 32. : “संप्रायच्छन् वन्दीभिरन्ये पुण्यफलं शुभं”, which appears to me to be quite ungrammatical.

19. ह्वे with चा- in the sense of *challenging, calling to fight* : “चाह्वत चेदिराड् मुरारिम्”, Si. xx. 1. Note sense. Hence “वसन्तसेनामातर-माह्वय”, Mr. ix.

20. ह्वे with नि-, सम्-, उप-, त्रि- (rare) : “यवादुपाह्वये प्रीतः संश्रयस्त विव-चितम्”, B. viii. 17.

21. क्त्वं with उप- and प्र- in the sense of *beginning* : “वक्तुमित्यमु-पचक्रमे वचः”, Ki. xii. 33. ; “प्रचक्रमे वक्तुमनुज्झितक्रमः”, Ku. v. 32.

It is curious Pánini's “समर्थाभ्याम्” (= of the same sense) qualifying प्रोपाभ्यां has been mistaken as = सामर्थ्ये and explained as = *valiant*, Williams § 786.

22. कृन् with वि- in the sense of *playing with the feet* : “वायु विक्रमते वाजो” S. k. ; “जले विक्रममाणायाः”, B. VIII. 24.

23. कृन् with आ- in the sense of *rising, ascending* (only of *heavenly bodies*) : “यावत् प्रतापनिधिराक्रमते न मानुः”, R. v. 15. ; “दिवमाक्रममाद्ये केलुतारा भयप्रदा”, B. VIII. 23.

Note sense. Hence “दीरक्षानेनाक्रामन्”, R. IV. 34.

24. कृन् not preceded by a preposition is both A. and P. : “क्रममाद्येनिशाचरैः”, B. VIII. 25. ; “क्रामतोऽस्य”, Si. XIV. 77.

25. कृन् in the sense of *attempting* (generally preceded by उप-), in the sense of *showing valour, strength* (generally preceded by परा-), and in the sense of *rising, increasing* : “अजयनायोपक्रमते”, S. k. ; “पराक्रमन्ते न शराः किराते”, Ki. XVI. 18. ; “इत्युक्त्वा खे पराक्रमन्”, B. VIII. 22. ; “सतां श्रीः क्रमते”, Vopadeva ; “न चक्रमस्याक्रमताधिक्यम्”, Si. I. 54.

कृन् with other prepositions is P. So with उप- and परा- in other senses : उपक्रमति = to approach ; पराक्रमति = to go about.

26. Causals of Active Verbs used reflexively : “कश्चिद्दर्शयसे नित्यं मनुष्यान् समलङ्कृतः”, (= do you always shew yourself), Mah. II. 5. 86. ; “करेणुरारोहयते निषादिनम्” (= the elephant himself puts on the rider), Si. XII. 5.

27. Causals of वच् and गृध् in the sense of *deceiving* : “अवचयत मायाम्, सोऽगर्धयत राक्षसान्”, B. VIII. 43. Note sense. Hence “ज्ञानं गर्धयति” (= makes greedy), “अहिं वचयति” (= shuns), Vāmana.

28. Causals of भी and खि if the subject be the instrument of the emotion : “अभीषयन्त ये शक्रः”, “अविष्ठापयमानस्तान्”, R. VIII. 42. This rule is, however, not observed : “विष्ठापयन् तं निजमाद सिंहः”, R. II. 3. To bring it in harmony with the rule, Mallinātha changes प to ष and explains मनुष्यमाच् to be the instrument of wonder !!

29. Causal of लो in the sense of *deceiving, injuring, receiving honors* : “कल्पास्तुलापयते”, “श्रेणी वर्तिकास्तुलापयते”, “जटाभिरालापयते पूजामधिगच्छतीत्यर्थः”, Vāmana. Durgādāsa explains the last example : “जटिलकेशैः पुष्पजटाभिर्वा पूजयति” !!

30. Causal of कृ after निष्ठा in the sense of *repetition* : “निष्ठा कारयते चारैर्वीषणां राक्षसाधिपः”, B. VIII. 44. The rule is too mechanical to be observed.

31. Desideratives of ज्ञा (not preceded by अनु-), श्रु (not preceded by प्रति- or आ-), दृश् and कृ : “जिज्ञासमानानुचरस्य भावं”, R. II. 26. ; “यश्चक्ष

गुह्य", Sa. iv. 17. ; "दिदृक्षमावाः प्रतिरक्ष्यनौयुः", Si. iii. 31. ; "रामं सुखं-
माचोऽमौ", B. viii. 34.

Note exceptions. Hence "बभुजिज्ञासतेन्दुना", "बायन् धन्", B. viii. 35-6.

32. तप् with वि- and उन्- used intransitively or with reference to one's own limbs : "रविर्वितपतेऽत्यर्थे", "तीव्रसुप्तपमानोऽयमश्वः सीदुमातपः", B. viii. 14-5. ; "उत्तपति पाणिं [स्व]", Vāmana. Note restrictions. Hence "उत्तपति सुवर्णे सुवर्णकारः", "उत्तपति वृष्टं सविता", Kāśikā.

33. Causals of पा and धे, to *drink*, मद्, पा+यम्, पा+यस्, परि+सुह्, वष, वृत्, वद, वस्, (Pāṇini i. 3. 89 and emendation) : "पिवत्यसौ पाययते च सिन्धुः", R. xiii. 9. ; "धापयेते शिशुमेकं समीची", Bhāṣya ; "मदयध्वं रघूत्तमम्", B. vii. 101. ; "लतां नर्तयमानवन् नायासयन्त संवत्सराः", "यस्यां वासयते सीता", "न त्वरोचयताम्नाम्", B. viii. 61-4 ; "परिमोहयमाद्येन परिजङ्गे पिपा-
किना", Ki. xv. 36.

According to Dikshita*, पा to *drink* makes पाययति in the causal. But read M. n. "पिवतेत्येकान्निव्यं परस्मैपदनिषेधः" (R. xiii. 6.). So in Vopadeva. But Dikshita evidently mistook Patanjali's निरूपणार्थः, which was simply to distinguish पा to *drink* from पा to *protect*. In justice to Dikshita, it should, however, be added that the restrictions are not always observed : "वातराक्षां चयदां वादयति", H. ii. ; "भेरीचावी-
वदन् युगाः", B. xv. 4. ; "दमयन्ती कमनीयतामदं", N. ii. 18.

34. छ् with सम्- : "संछुवान् इतीत्कण्ठाम्", B. viii. 40.

35. युञ् with any preposition ending or beginning with vowel (r. 3. 64. and emendation) : "नालेपं रावौ प्रयुञ्जीत", Sr. ; "त भवान् नियुञ्जे", Ma. i. 10. ; "अन्वयुक्तं गुरुमीश्वरः चित्तेः", R. xi. 62. ; "यथा राजा यामादिषुधि-
ज्जतान् विनियुञ्जे", Sankara. ; "इन्दुमुपायुञ्जे", B. viii. 39.

Note (a) that the restriction is about युञ् of the 7th. class and (b) that the P. may be used with reference to *sacrificial vassels* (यज्ञपात्राणि) : "इन्दुं न्यक्षि पात्राणि प्रयुनक्ति", Vāmana.

36. भुञ् in the sense of *enjoying, eating* not *governing* : "तां रावा-
वाग्लोपमुभुञ्जे", P. v. 11. ; "बभुजे पृथिवीपालः पृथिवीमेव केवला", R. xv. i. ; "पूर्वं भुञ्जेऽविषवचणः", M. iii. 115.

* He, no doubt, adds "अकर्त्तृभिर्माये", but for that there is a general rule Pāṇini's i. 3. 74.

Note exception. Hence “मुनक्ति खाराज्य”, An. III. 40. It should, however, be added that strictly speaking मुञ् never conveys *governing*, but only the various forms of enjoyment.

37. कृ with उप- in the sense of *attending, arising* : “महानावानुप-कुर्वते”, Vámana. ; “सा लक्ष्मीरुपकुर्वते यया परेषा”, Ki. VII. 28. But “किं ते भूयः प्रियमुपकरोमि”, Ra. IV.

Also उपसृ = *to polish, dress, etc.* : “उपासृषाता राजेन्द्र”, B. VIII. 119.

38. प्र+कृ = *to violate, recite, begin, employ* : “कुलभार्या प्रकुर्वन्”, B. VIII. 19. ; “प्रकुर्वते... परस्परालापनिशमसा दिशः”, K. IV. 30. ; “उदी-रयितुं प्रचक्रे”, N. XIII. 15. ; “अन्यानपि प्रकुर्वीतामात्यान्”, M. VII. 60.

39. कृ with वि-, when *intransitive* or used with reference to *sounds* : “विकुर्वे नगरे तस्य”, B. VIII. 21. ; “ध्वोचो विकुर्वते खरान्”, Vámana.

40. अधि+कृ = *to hear, to overcome, take possession of* : अधिचक्रे न यं हति”, B. VIII. 19. ; “दैत्यान्धिचकृते कृष्णः”, Vopadeva. ; “भगवद्भग-वदधिचकृर्वते रति”, Ki. I. 43. But “मनुष्यान्धिचकरोति शास्त्र”, S. I. 3. 26.

41. कृ with अप-, अना-, उत्-, उदा-, निरा- in the sense of *wronging, injuring, doing away with* : “धीःपचक्रे वनास्तीता”. B. VIII. 20. ; “स्तेनो वर्तिकासुदाकुर्वते”, Vámana.

42. नी with वि- in the sense of *removing, restraining of passions* : “धे रिपून् विनयन्ते न शरीरजन्मन.”, Ki. II. 41. ; “विनयन्ते अ मधुभिर्विनय-जन्म”, R. IV. 65. The language of Páṇini's I. 3. 37. is wider, but as such the rule is not observed : “विगण्य नयन्ति पौरुष”, Ki. II. 35.

In the sense of *instructing, teaching*, it is also P. : “विनिन्दुरेनं गुरोरी गुरुप्रियं”, R. III. 29.

In the sense of *giving up, paying, employing* it is said to be A. : “विनेष्ये वा प्रियान् प्राणान्”, B. VIII. 21. ; “मद्राः करं विनयन्ते”, Vámana. ; “शतं विनयते”, S. k.

43. नी with उप- with reference to the investiture with the sacrificial thread : “गर्भाष्टनेषु ब्राह्मणमुपनयौत”, U. 8.

In the sense of *maintaining, keeping*, उपनी is said to be A. : “कर्म-कारानुपनयते”, Vámana.

44. नी with उत्-, उदा- : “उदानिष्येऽयं यज्ञः”, B. VIII. 21. ; “दण्डमुत्त-यते”, Vopadeva.

45. नी intransitive in the sense of *leading up to* : “नयते चार्वा-लोकायते”, Vámana. Vopadeva understands Páṇini's rule literally and adds “विष्णुं नयते” (= पूजयति), but this use is very doubtful.

46. नाच् in benedictions and injunctions : “धृत्वा नाचस्व वेदेहि”, B. viii. 120 ; “नाचसे किमु पतिं न भूषतः”, Ki. xiii. 59. The last is considered wrong by some Grammarians.

47. ह् with अनु- in the sense of *following* with reference to *gait* only : “पैठकं [गतं] अथा अनुहरन्ते, माढकं [गतं] गावीन्नुहरन्ते”, Vāmana.

48. नु with चा- : “चानुते श्मासु”, Vāmana.

49. कृ with अप- in the sense of *picking* (of quadrupeds and birds) : “अपस्त्रिरते कुङ्कुटो भवार्थी”, “अपस्त्रिरते श्वाश्वार्थी”, Vāmana. But “गजोऽप-किरत्यश्वः”, “अपकिरति कुसुमं”.

50. ग् = to go with सम्- : “समारण ममाभीष्टा”, B. viii. 16 ; “संकल्पाः समरन्”, Vāmana.

51. ह्य्, ऋह्य्, खर् with सम्- used *intransitively* : संपश्यते, सचच्छते, संस्वरते. But संपश्यति is more common.

52. अस् = to throw with prepositions is both P. and A. : “इति विविधमुदासे सव्यसाची यदस्”, Ki. xiv. 63.

53. ज्ञा without prepositions is both P. and A. : “न जाने किमनभिमतं दर्शयिष्यति”, H. ; “जानानापि”, K. ; “सुमीच जानन्नपि जानकीं न य”, Si.

54. ज्ञा with अप- in the sense of *denying, hiding* : “आत्मनमप-जानानः”, B. viii. 26.

55. ज्ञा with प्रति- or सम्- : “प्रत्यक्षास्त क्रियापटः”, “संजानानान् परिहरन्”, B. viii. 26-7. But not in the sense of *thinking of* : “मातुः संजानाति”, Vāmana.

56. ज्ञा with अनु- in the sense of *permitting* is both P. and A. : “ततोऽनुजये गमनं सुतस्”, B. iii. 23. Dikshita thinks the verb is used passively, but at the sacrifice of the simple construction.

57. वद् with वि- in the sense of *disputing* : “विदमानानां प्रजानामा-जीवे”, D. viii.

58. वद् with संप्र- of *speaking together of men* : “संप्रवदमानाञ्जनात्”, B. viii. 28., but “संप्रवदन्ति कुङ्कुटा”, Vāmana.

59. वद् with उप- in the sense of *entreating, coaxing* : “किञ्चिन्नीपा-वदिष्टासी”, B. viii. 28. ; “परदारानुपवदते”, Vāmana.

60. वद् with अनु- used *intransitively* : “वोषस्त्वान्वदिष्टेन”, B. viii. 29. But अनुवदति गिरं नः”, R. v. 74.

61. वद् in the sense of *ability to talk on* and of *disputing* : “वदते चार्थो लोकायते”, “वदते मेहे”, Vāmana. Bhatti's वदमान in viii. 27. appears to be wrong as भासन in Pānini 1. 3. 47. is used figuratively and not literally.

62. वद् with विप्र- is also A. with reference to differences of opinion : “विप्रवदन्ति or विप्रवदन्ते वैयाः”, S. k.

63. गृ (of 6th class) with चर्- : “तथावगिरमाद्यैश्च पिशाचैर्नोसशोषितम्”, B. viii. 30.

64. गृ (of 6th class) with सम्- in the sense of *affirming* : “स्वामिनी गुणान् संगिरन्ते”, B. viii. 31. But “संगिरन्ति यासम्”, Vāmana.

65. चर् with सम्- used intransitively : “क्षत्रियथा सञ्चरते सगाना”, R. ; “ओष्ठतः समचरिष्ट रसोऽत्र”, Si. x. 7. Note restriction. Hence “उभौ लोको सञ्चरसि इमं चासुं च देवत्वं”, Vāmana.

66. चर् with उत्- in the sense of *transgressing* : “गुरुवचनमुच्चरते”. In the sense of *rising*, it is P. : “वायमुच्चरति”, Vāmana.

67. नम् with परि- in the sense of *changing, turning into* : “यथा हि लोके चौरं जलं वा स्वयमेव दधिहिमभावेन परिणमते”, S. ii. 1. 24. In other senses, it is P. : “तानि रामे ब्रह्मर्षिभ्यः परिणमन्ति”, Vi. 1.

68. इ with अधि- in the sense of *studying* : “संहितानधीयानः पृथी-मवति”, V. 8. In the causal, it is P. : “वेदान्मानध्यजीगपत्”, An. In other senses, it is P. : “मानिवाध्यति वृषतिः”, Ki. xi. 74.

69. मन् (10th class) with आ-, in the sense of *addressing, bidding farewell* : “चामन्त्रयस्व सङ्घचरं”, Sa. ; “चामन्त्रयेत तान् प्रह्वान्”, R. xix. 7.

(.). According to Pānini i. 3. 72., Verbs which are both P. and A. should be used in the A. when the act is for the subject* : “पचते” (= cooks for himself, “कुरुते” (= does for himself), Vāmana. But this and the following three rules are not observed : “नीची वदति न कुरुते न वदति सुजनः करीत्येव”, M. n. on Me. ii. 53.

71. So with Causa's (i. 3. 74) : “कटं कारयते” (= gets the mat made for himself), Vāmana ; “स्वायं कारयमाणभिः”, B. viii. 49.

72. So वद् with चप- : “धनकामी न्यायमपवदन् न्यायापवादेन धनमर्जयिष्या-मौति मन्त्यते”, Vāmana. But “स्व पुत्रमपवदति or- ते”, in the same sense. When the act is not for the subject (कत्रभिप्रायः क्रियाफलं), it is simply P.

73. So यम् with आ-, उत्-, or सम्- when not used with reference to works (चपत्ये) : “प्रियमायच्छमानाभिः”, “नित्यमुपच्छमानाभिः”, B. viii.

* When words expressing this are used, they may be used both in P. and A. (i. 3. 77.). This applies to the three rules.

467. ; “ग्रीहीन् संयच्छते भारमुद्यच्छते वस्तमायच्छते”, Vāmana. But “उद्यच्छति चिकित्सा वैद्य.”.

SECT. II. PARASMAIPADI.

74. कृ with अनु- or परा- : “अनुकरोति नारायणस्य”, K. ; “ता इन्मान् वराकुर्वन्”, B. VIII. 50.

75. रन् with वि-, परि-, आ- : “विरम कर्मणीऽस्मान्मलीनसात्”, D. IV. ; “अयं पर्यरमन्”, “आरेतुरिला पुत्रिनायगड्”, B. VIII. 53. ; III. 38.

76. रन् with उप- is also P. : “निरीक्षितुं नोपरराम वल्लवीः”, Ki. III. 17. ; “उपरमेतापि ब्रह्म”, S. 4. Used causatively, it is always P. : “यश्च दत्तमुपरमत्युपरमयतीति यावत्”, Vāmana,

77. विप् with अभि-, प्रति-, अति- : “अभिचिपन्मैक्षिष्ट रात्रयं पर्वतत्रिय”, B. VIII. 51. Used reflexively in the Passive, they will like others follow the general rule : “अभिचिप्यते स्वयमेव”, Vāmana.

78. वृष् with परि- : “मघीने परिचृष्यन्”, B. VIII. 52.

79. वृह् with प्र- : “प्रवृहन् सदासीद”, B. VIII. 52.

80. कृ preceded by a preposition is also P. : “चौहिट”, B. III. 43. But “समृद्धि-ते”, S. k.

81. Causals of बुध्, युध्, नश्, जन्, सु, दु, मृ : “प्रायोधयद्बुधसि”, R. v. 65. ; “नायोधयन् समर्थोऽपि”, “नाययेयं कथं यच.”, B. VIII. 56-7. ; “जनयति प्रागल्भ्यमधीरप्रहृते.”, Ki. ; “आसात्रयेदस्य जनं परैर्वा”, B. XI. 30. ; “प्रावयिष्यामि राक्षसान्”, “प्रावयन्तीं दिवं वनेः”, B. VIII. 58-9. For चपी see 68.

82. Causals of Verbs of motion and Eating : “प्रस्थापयामास ससेव्यमेनं”, R. v. 60. ; “चलयन् भृङ्गचक्षुषालकान्”, R. VIII. 53. ; “भोजयति”, “निगारयति”, “आश्रयति”, Vāmana. अद् to eat is an exception : “आदयते देवदत्तेन”, Vāmana. Dikshita adds it will be P. when the feeding is through another : “आदयत्यन्नं वटुना”. If this is correct,* the first example should be “आदयते देवदत्त”.

83. Causals of Neuter Verbs when the subject is a rational being (I. 3. 88) : “पात्रे शायय रात्रयं”, B. VIII. 83. In other cases, it may be also A. Hence “करिभिर्वर्तयते मृगाधिपः”, Ki. II. 18.

* All causals are P. and there was no necessity of this rule if it did not want to override I. 3. 74. Vopadeva groups it with the Verbs noted in 33.

84. *वृ* is P. except in लट्, लोट्, लङ्, लृट्, लिट् (I. 3. 61.) : विद्यते, अद्यत, वृषीष्ट, etc. But ममार, मरिष्यति, मारयति, सुसूषति, etc.

85. द्युन्, श्रिन्, मिद्, सिद्, चिद्, बच्, घट्, ब(लु)ट्, लुट्, यम्, द्यम्, नम्, तुम्, संस्, भस्, भंस्(श्), खम्, may be P. in लङ्. (I. 3. 91.) : अद्यतन् or अद्योतिष्ट ; अश्रितन् or अश्रेतिष्ट ; अमिदन् or अमिदिष्ट ; अचिदन् or अचिदिष्ट ; अचिदन् or अचिदिष्ट ; अद्यन् or अद्योतिष्ट, “अद्यन् कुमुदाकराः”, B. VIII. 66. ; अलुटन् or अलोडिष्ट, “रंद्वा शाखिनीऽलुटन्”, B. xv. 25. ; अद्युम् or अद्योभिष्ट, “प्राद्युम् कुलपर्वताः”, B. xv. 25. ; अद्यसन् or अद्यसिष्ट, “नाद्यसन् करिषा यैवं”, R. iv. 43. ; अद्यम् or अद्यमिष्ट.

86. हत्, हच्, यच्, स्यद् may be P. in लृट्, लृट्, लृङ्, and सन् (I. 3. 92.) : अहतन् or अवतिष्ट, वत्स्यति or वतिष्यते, अवस्यन् or अवतिष्यन्, विवसति or विवतिष्यते, “उप्याताः प्रावत्स्यन्”, B. xv. 26., “सीतान्तिके विवत्सन् तस्य स्निग्धं प्रवत्सन्”, “निरवस्यं प्रवेदतां”, B. VIII. 67-9. So with other three : अस्यद्विन्दुमणयः”, B. VIII. 66. ; “संस्थानि वज्रिन्दीः”, B. XII. 77.

87. कृप् may be P. also in लृट् (I. 3. 93.) : अकृप्त् or अकल्पिष्ट-अकृप्, कल्पासि or कल्पितासे-कल्पासे, कल्पति or कल्पिष्यते-कल्पति, अकल्पति or अकल्पिष्यते-अकल्पति, अकल्पति or अकल्पिष्यते-अकल्पति, “अकल्पति सर्वा”, B. VIII. 69, “अकल्पति च तस्याय”, B. xvi. 11.

88. श्री (4th class श्रीयते) is defective, being found only in लट्, लोट्, लङ्, विधिलिङ् (I. 3. 60), the other forms being supplied by श्रद् : श्रद्, श्रिष्यति, etc.

CONCLUDING REMARKS.

89. Verbs which are only A. or only P. will be used in A. or P. with the exceptions and restrictions above specified.

90. Verbs which are both P. and A., should be used in the P. except when the act is *for the subject*, when it should be used in the A. But when words indicating this are used, both P. and A. may be used (I. 3. 72 and 77). This rule is not observed in Practice.

Some of these are, however, in some places always A. or always P. They have been illustrated above.

91. Of the Nominal Verbs, some are A., some are P., some are both P. and A. (I. 3. 90) : तपस्यति, यशस्यते, लीङ्गितायति, -ते. For these, other Grammars should be consulted.

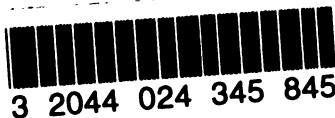
92. In the Passive Form, they are all used in the A. whether strictly Passive (कर्मवाच्य), reflectively Passive (कर्मकर्तृवाच्य), or Neuter-Passive (भाववाच्य), whether from simple Verbs, Causals, Desideratives, or Frequentatives. Vide §

93. Desideratives follow the Pada of the Verbs from which they are derived (r. 3. 62.): लिखते from लभते, लिखिष्यति from लेढि, निविद्यते from निविद् (2), विद्विष्यति from विदमति (75), प्रतिपिष्यते from पश्यते, S. II. 1. 1. ; प्रतिपिपादयिष्यति from प्रतिपादयति from पश्यते, S. 4 ; विजिगीषते (from विजयते), Ki. XII. 30.

94. Causals are P. (r. 3. 78). For exceptions and general remarks, vide above.

CORRECTIONS.

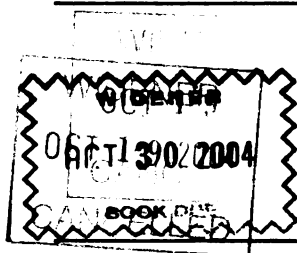
4. 20. काखः (काखी). 6. 7. masculine (maculine). 8. 11. न्यु जनाः (न्यू जनाः); 18. प्रणिपत्य (प्रतिपत्य). 16. 29. उल्लूक (उल्लूक). 21. 19. चर्म (चम). 26. 9. तटीः (तटी). 32. 22. पश्येता (पश्येता). 37. 10. dele वर. 42. 4. Words (according). 46. 5. ईमस (-स्). 54. 5. reject, take (rejects, takes). 76. 24. By (But). 84. 24. जीवित (जवित). 87. 5. रचण (रचण); 11. करिष्यमाण (-ण). 88. 25. सा after च; 27. यजु (यजु). 94. 15. Gom (Gam), m. pl. (n. pl.). 95. 26. प्रागज्योतिषसु (प्राग्योषसुति). 98. 24. चसुं (चसू). 99. 14. name (same). 103. 27. nct (ot). 104. 12. probably (properly). 105. 12. edifice (edificc). 111. 26. assert (arsert). 115. 4. aeger (aegers). 119. 8. send (rend). 120. 26. भूसुजे (भूसुवे). 121. 8. occasion (acc-) ; 17. owes (ows). 130. 21. instrument (instrumental). 147. 13. पण्डित (पण्डित). 151. 17. affairs *after* all. 154. 2. pleasures (females); 19. गोमरि (रि). 159. 2. below (bellow). 163. 15. वादीय (वा दीय). 168. 28. pre (pro). 173. 14. R (N). 175. 14. three or four (four or five). 176. 18. later (latter); 28. ते (त). 183. 6. इदम् (ईदम्). 186. 4. occasion (ac-). 187. 27. * (†); 28. † (*). 192. 27. केचि (केदि). 195. 3. कतिना (कतिना). 197. 24. presses (ses). 198. 23. perative (para). 211. 13. अगच्छ (अ). 213. 3. sion (tion). 214. 14. be (were); 17. तत् (तत). 216. 2. strip (ship); 12. of (or). 227. 3. as *before* in. 235. 14. began (gun). 236. 6. सम्भू (सम्भ). 239. 7. दहता (वह). 242. 5. नज् (स्). 250. 21. निर्भर (भर). 251. 10. is (are). 11. ob (ab). 261. 2. सुं (सू). 262. 31. Mal (Mah). 267. 34. in mind *before* that. 282. 19. Add “वाटः पथस्य मार्गस्य”, T. s. II. 19. 284. 4. from (form). 286. 25. च (य). 290. 29. ve (va).



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